

10326
BRIEF DISCOVERS

contayning certayne
REASONS WHY CA-
tholiques refuse to goe
to Church.

WRITTEN BY A LEARNED AND
virtuous man, to a friend
of his in England.
AND

Dedicated by I. H. to the Queens
most excellent Majesty.



Imprinted at Down by Iohn Smith

1580.

WITH PRIVILEGE



TO THE MOST HIGHE
& Mightie Princesse *ELIZABETH*
by the grace of God, Quene of En-
gland France and Irland &c. Iohn
Howlet wisheth al aboundance
of grace and spiritual giftes,
with true felicitye in
Iesus Christ.

MY MOST Excellent and
Soueraygne Dread Ladye
and Princesse: two causes
induced me, to direct vnto
your royal person, and most gracious
Maestie, this present Treatise, after
I had read and considered the same.
The one, for that it seemed to me,
both conceued and penned, with such
modestie and humilitie of spirit to-
gether with al dutiful respect, to your
highnes, to your honorable Lordes of
the Counsaile, and to the whole estate
of your noble Realme, (contrarye to
the spirit and proceedings of al Sec-
ularies:) as none might iustly be of-
fended therewith, but onely, in respect
of

Two causes
of dedication

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of the wyfters zeale and opinion in religion: which notwithstanding, hauinge bene from tyme to tyme, the common receaued religion of vniuerfal Chriftendome: can not be foon abandoned by the diffauour of any one countrey, nor lacke men to fpeake or wyfte in defence of the fame, as long as there is, ether head or hand remaining lofe in the world.

The other cause was, for that it ſeemed to me, to contayne matter of great and weightie conſideration, and much important, not onely to the cauſe of God, but alſo to your Maieſties ſoule, eſtate, and Realme, and vnto the ſtate of many a thouſand of your graces moſt louing, faithfull, and dutiful ſubiectes: who being now afflicted for their conſciences, and brought to ſuch extremities, as neuer was had of in England befoze, haue no other meanes to redreſſe and eaſe their miſeries, but onely as confident children to runne vnto the mercy and clemency of your Highnes their Mo-
the

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ther, and bozne soueraigne Princeſſe:
 befoze whom, as befoze the ſubſtitute
 and Angel of God, they laye downe
 their græſes, diſcloſe their miſeries,
 and vnſould their pitiful afflicted caſe,
 brought into ſuche diſtreſſe at this
 time, as ether they muſt renounce
 God by doinge that, which in iudge-
 mente and conſcience they doe con-
 demne: oꝛ els ſuſtaine ſuch intolle-
 rable moleſtations, as they can not
 beare. Which your Maieſtie by that
 which followeth, moze at large, may
 pleaſe to vnderſtand.

There are at this day in this your
 Maieſties Realme, ſower known
 religions, and the profeſſors thereof,
 diſtinct both in name, ſprite, and doc-
 trine: that is to ſay, the Catholikes,
 the Proteſtants, the Puritanes, and
 the howholders of ſeuerall o-
 ther petre ſects, newly bozne, and yet
 grouelinge on the ground. Of theſe
 ſower ſorts of men, as the Catholikes
 are the firſt, the auncienteſt, the moze
 in number, and the moſt beneficiall to

Power religio-
 na.

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al the rest (hauing begotten and bred
by the other, and deliuered to them
this Realme, conserued by Catho-
licke religion, these thousand yeares
and moze:) soe did they alwayes hope
to receaue moze fauour then the rest,
or at leaste wyle, equall tolleration
with other religions disalowed by
the state. But God knoweth, it hath
fallen out quite contrarype. For other
religions, haue bene permitted to
put out their heades, to growe, to ad-
uaunce them selues in comon speech,
to mount to pulpites, with little or
noe controlement. But the Catho-
lique religion, hath bene soe beaten
in, with the terroz of lawes, and the
rigozous execution of the same, as
the verye suspition thereof, hath not
escaped unpunished.

Straitnes to
Catholiques.

The Lawe made by Protestants,
prohibitinge the practize of other re-
ligions besides there owne, allot-
teth out the same punishment to all
them, that doe any waye varpe from
the publike communion booke, or
other

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otherwise say seruice then is appointed there, as it doth to the Catholiques for hearinge or sayinge of a Masse. And althoughe the worlde knoweth, that the order set doune in that booke, be commonlye broken by euery minister at his pleasure, and obserued almost noe where: yet smal punishment hath euer ensued thereof. But for hearinge of a Masse, were it neuer soe secret, or vttered by neuer so weake meanes: what imprisoninge, what arrayninge, what condemning hath there bene? The examples are lamentable, and many freshe in memorie, and in dyuers families will be to all posteritie miserable.

To this now if we adde the extreme penalties, laied vpon the practize of certayne particulers in the Catholicke religion, as imprisonmēt perpetual, losse of goodes and lands, and lyfe also, for refusal of an othe against my religio: death for recōciling my selfe to God by my ghostly father:

¶.iiij.

death

THE EPISTLE

death, for geuing the supreme Pastour
supreme authoritie in causes of the
Church: death, for bringing in a cru-
cifix in remembrance of the crucified:
death, for bringing in a seely payre of
beades, a medal, or an agnus dei, in
denotion of the Lambe that toke a-
way my sinns: which penalties haue
not bene layed vpon the practise of o-
ther religions: your Maiestie shal ea-
sely finde to be trew, soe much as I
haue sayd, which is, that the Catho-
like religion, wherin we were bozne,
baptized, and brede vp, and our fore-
fathers lyued and dyed most holply in
the same, hath found lesse fauour and
tolleration, then anye other newe
sect or religion what so euer.

And albeit the world doth knowe,
how that the great mercye and cle-
mencie of your Maiestie, hath stayed
often times, and restrayned these pe-
nalties, from their execution, and
from the ouerthrowinge of diuerse
men, whome otherwise they myght
and would haue oppRESSED: yet not-
withstanding

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withstandinge (as I haue sayd) there wante not verye pitiful examples abroad, which would moue greatly, and make to bléed that Princely and compassionable harte of your Highnes, if their miseries in particuler were knowen to the same: especially it beinge in such subiectes, as loued and doe loue most tenderly your Maestie: and for such a cause, as lyeth not in them to remoue, that is, for their conscience and iudgement in religion.

But now, these afflictions, how gréuous and heauye soe euer they were, yet were they hytherto more tollerable, because they were not common, nor fell not out vppon euery man: and if there were anye common crosse layed vppon them, (as there wanted not) they bare it out with patience: as their discredit in their countreyes, whose loue borne to credyte and countenance in the same: distrustfull dealinge with all of that releygion, notwithstandinge their

General crosses of Catholicks.

THE EPISTLE.

Particuler ex-
premities.

As M. Dim-
mock was by
M. Couper.

As yong Maif-
tres Tomson
was by M. El-
mer.

their resolute redines, to spend their
lyues in your Maiesties seruice, and
other the lyke afflictions: which they
shifted out with, as they might. But
at this time present, and for certayne
monethes past, the tempeste hath
bene so terrible vppon these kinde of
men, and their persecutions so vni-
uersal, as the lyke was neuer felte,
nor feared befoze. For besides the ge-
neral molestation, and castinge into
geales, both of men, women, and
childzen, of that religion, throught
out all partes of your Maiestyes
Realmes: there are certayne particu-
lers reported here, which make the
matter more afflictive. As the disloy-
ning of man and wife in sondrye pri-
sons: The compelling of such to dye
in prison, which could not stande or
goe in their owne houses: The sen-
dinge of virgins to Wyndeswell for
their consciences: The rackinge and
tormentinge of dyuers, which was
neuer harde of befoze in anye coun-
try.

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type for religion. And that which a-
bove all other things is most grie-
uous, iniurious, and intollerable,
is, the geuinge out publickelye, that
all Catholiques are enemies and
traytors to your Royall Maiestye:
and this not onely to utter in speech,
but also to let it passe in print, to the
beewe of the worlde, and to the ren-
tinge of Catholiques hartes, which
are proue of their owne truthe
and dutifull affection towarde your
Highenes, estate, and person. This
was wrytten and putt in printe this
Sommer passe, to a Noble man of
your Maiestties proue Counsayle,
for the excusinge of him to the perse-
cution of all Catholiques, by a
straunge brynnelike felowe, whom
Petrusgate possessed a longe tyme,
for his phantastical opinions: wher-
in he is soe pregnant (if men re-
porte truelye,) as he can denye a-
nye newe religion, vppon a wikes
warninge geuen him at anye tyme.

This

John Feild in
his epistle de-
dicatorye of
Philip of Mor-
reis booke to
the Earle of
Leycester.

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This felow affirmeth there, that al Bapistes (as he termeth them) are enemies to God, and to your Roial Maiesty. The which in his meaning, toucheth soe néere, soe manye thousand good subiectes in this Lande, as I meruayle that ether his audacitie serued him to wryte it, or M. Elmers officers would allowe to printe it. But it seemeth that Catholiques at this daye, are made according to the Philosophers prouerbe. Præda Myforum. That is, layde open to euery mans iniurie, a pray for euery one to bayte vppon: and a common place for euery rayler to ruffle on, and to rubbe his cankered tongue in their slander. In al which great wronges they haue no appeale but vnto God, and to your Maiesty as Vicegerent in his place: before whom they desire, aboue all other thinges, to cleare themselves, from this grieuous objected crime of disloyaltie, by protesting, and calling, the omnipotent knowledg of our great God and Saviour

Arist. li. 1.
Rethor.

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Sauour to witnes , that they are deeply flandered in this poynte, and that they are as readye, to spend their goods, landes, liuinges, and lyfe, with al other worldly commodities whatsoeuer , in the seruice of your Maiestie and their Countrie, as their auncitours haue bene to your Noble progenitours befoze this , and as dutifull subiectes are bound to doe vnto their soueraine Princeesse and Quene: onely crauing pardon, for not yeelding to such conformance in matters of religion, as is demaunded at their handes : which they cannot doe, but by offence of their consciences, induced by those reasons, which more at large are declared in this Treatise following.

And that the Catholique religion in general, (for I medle with no mans particuler facte,) is vniustlye toouched by anye secte of our time, for teaching disobedience, or rebellion against their Princes : it maye appeare playnly, by the different

The Catholique saythe teacheth obedience more then other religions.

THE EPISTLE.

Con. Const
Sess. 8. Co-
cleus.
Li. 1. & 3.
Hist. Huff.
Wicklif. li.
4. trial. ca. 3.
In Bulla Le
on. 10. & in
asser. art. ibi
damnat.
Cocleus in.
vita. Luth.
& Sur. in.
hist. huius.
anni.
Lib. 4. inst.
cap. 10.

rent doctrine which ech part delyned
reth vnto his folowers. First John
Wickliffe, one of their progenitours,
teacheth. That a Prince if he rule euil
or fal into mortal sinne, is no longer
Prince, but that his subiectes may rise
against him and punishe him at their
pleasures. Secondly, Martin Luther
folowing the same steppes, teacheth.
That Christians are free & exempted
from al Princes lawes. Wherof fol-
lowed immediatly that famous re-
bellion of the countriemen against
their Lordes in Germanye in the
yeare 1525. and in the same, two
hundred thousand slayne in one daye.
Thirde, John Calvin not dissenting
from the rest, teacheth. That Prin-
ces lawes binde not subiectes to obe-
dience in conscience, but only for ex-
ternal and temporal respect. Wher-
of enseweth, that if by anye occasi-
on, this externall feare, (for the
which onely the subiect obeyeth,)
be taken away: as when he were
able to make his partie soe stronge,

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as he feared not his Prince : then he
 should not sinne in rebelling against
 him. And in an other place, holding
 plainly the doctrine of Luther, he
 saythe. That the consciences of the
 faythfull, are exempted from the po-
 wer of all men, by reason of the li-
 bertye geuen them by Christ. Lastly
 the wryting against the regiment of
 women in Quene Maryes tyme,
 for that the gouernment then, lyked
 them not, all men can remember.
 Which errours all, the Catholique
 Church vtterly condemneth : tea-
 chinge her childezen, together with
 the Apostle, true obedience to their
 Princes, for Conscience sake, euen
 as vnto God him selfe, whose rōme
 they doe possesse, and to whom they
 are bounde, vnder the payne of moꝝ
 all sinne, and eternall damnation,
 patiently to obey, how hardly soeuer
 they deale with them in their gouern-
 ment other wise. By the which your
 Maiestie may perceaue, how falslye
 the Catholique religion is charged

Lib.3.insti.
cap.19.

Goodman,
Gilbye.

Rom,13.

Vide om.
Doct.2.2.2.
quest.90.
de Leg.
Aug. in ps.
70.

Crysolto.&
Ambro. in.
cap.13, ad
Rom,

by

THE EPISTLE

by her enemies, of the contrary
crime.

Besides this, if your Highnes will
doe shal but enter into a little con-
sideration, of the demeanoure of
Catholiques, and of other of meet
religions, towarde their Princes,
this daye in Europe: it shal easely
appeere, which of them are of the qui-
eter spirits, and milder in obedience.
I wil not make mention of greater
matters: but only, to quite this a-
foresayd Puritane, which soe falslye
hath insamed vs, I wil set down here
certayne propositions, gathered out
of two sermons of two of his prea-
chers, by a minister present there, in
Stanford at the generall fast this
last summer. Which fast being pro-
hibited, with the preachings at the
same, by the expresse letters of the
Lorde Superintendent of Lincolne,
bearing date the 5. of September,
to the Alderman and Comburgesses
of the sayde Towne: the preachers
would not obey, but stepping by in-
19

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to the pulpit, vttered as followeth.

The first Preacher.

1. In such actions as may further the publique fast, flesh and blood must not be called to counsayle, to doe the Lordes commaundement, but they must be vndertaken without suche warrant.

2. The religion that Jonas preached, did not (as ours now dothe) depend and hange vppon Actes of Parliament. For we, when we goe about such actions, as God is to be glorified in, doe first enquire, whether ther be any Acte of Parliament, to warrant our doinges, or no.

3. It is the manner of her officers and Counsaillers now a dayes, to refozme matters by Actes of Parliament, and by polycies, and not by Jonas his preachinges.

4. Her Counsaillers neuer inquire, what newes at Poules sermon, but what reportes are a brode, that if anye dysliking thing should come to the Kinges eare, they might stopp it from thence.

¶¶.

Ho

THE EPISTLE.

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crime.

Besides this, if your Highnes will
dome shal but enter into a little con-
sideration, of the demeanoure of
Catholiques, and of other of newe
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DEDICATORIE.

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3. It is the manner of her officers and Counsaillers now a dayes, to reforme matters by Actes of Parliament, and by polycies, and not by Jonas his preachinges.

4. Her Counsaillers neuer inquire, what newes at Poules sermon, but what reportes are a brode, that if anye disliking thing should come to the Kinges eare, they might stopp it from thence.

¶¶

1 Ho

THE EPISTLE.

The Seconde
Preacher.

1. He is of no spirite, that wil not promote that which God commaundethe, though he al Edicts be contrarie for we must not obey flesh and blood.

2. They that are ruled by the Edictes of men wil change their religion with the Prince, and they are of no conscience, though they be neuer so much grounded in diuinitie.

3. What if nether the Quene, Counsaile, nor Bishoppe, haue bene present at the Fast, nor allowed thereof: yet we ought to undertake it. But case, it is not in the Quens chappel: what then?

4. This Fast hath bene hindered, by certayne prophane and carnall worshippes.

Here loe, your Maiestie may see, with what temperate spirite these men doe procede, and what they would teache or doe, if they should be contraried in great matters, seeing they boult out such doctrine againste their Magistrates, for crossinge their appetites in soe smal a matter, as
is

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is a litle phantastical rage of fasting,
sodainlye come vpon them, for a de-
sire they haue, to heare them selues
speake ten or twelue holwres toge-
ther, after their continuall raylinge
against fasting for these twentie one
yeares past. But this is their spirite,
to rushe into every thing with inor-
dinate violence, and to lyke of no-
thing that order and obedience lay-
eth the doune vnto them. The which
your Maiesties great wisdome consi-
dering, together with the quiet and
modest proceedings of the Catholicke
parte, shal, I doubt not, easely per-
ceauce, what daunger it were to per-
mit much to such kind of spirites: and
to bereaue this your Realme, of soe
important a stay as Catholiques are
in euerye of your countreyes, against
the perilous innovations of thes and
the lyke men, whose final ende is (as
their doctrine declareth) to haue nos
gouernour or ruler at al.

And this maye be one greates
spotie vnto your Maiestye, in re-

††.y.

respect

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A Weighrye
motiue.

respekte of the safetie and quietnes of
your whole Realme, to extend some
more mercye and fauour, to your
trustie and afflicted subiectes the Ca-
tholickes. Whoe, as they were most
redye at the beginning (accozdinge to
their bounden duties) to place your
Highnes in that Royal roome, where
in nowe by the fauour of God you
stand: Doe are they, and wil be al-
wayes in lyke sorte redye, with the
vttermost droppe of their blood, to de-
fende the same in all safetie, peace,
and quietnes vnto the ende. In con-
sideration of which good wil and ser-
uile, they can not imagin to aske of
your Maestie, any so great gifte, re-
compence, or benefite in this worlde,
as should be to them, some fauorable
tolleration with their consciences in
religion, the which consciences, de-
pendinge of iudgement and vnder-
standing, and not of affect and wil:
can not be framed by them at their
pleasures, noz consequently reduced
allwayes to such consozmitie, as is
prescribed

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prescribed to them by their Superiours: and yet this nothinge diminisheth their dutifull loue towardes the same Superiours, seeinge conscience (as I haue saied) dependeth of iudgement, and not of wil.

Now because as the Philosopher sayeth, that is onely god vnto euery man, which eche mans vnderstanding telleth him, to be god: vnto the which the Scripture and Diuines agree, when they say: that we shal be iudged at the last day, accordinge to the testimony of our conscience: hereof it foloweth, that what soeuer we doe contrarie to our iudgement and conscience, is (accordinge to the Ap-
Arist. lib. 1.
Rhet.
2. Cor. 1.
1. Ioan. 3.
Aug. li. 3. de
doct. Chri.
ca. 10. & lib.
1. ca. 40.
Rom. 14.
 possible) damnable. Because we decerne it (to be euil) and yet doe it. So that, how good so euer the action in it selfe were, (as for example, if a Gentile should for feare, saye or sweare that there were a Messias,) yet vnto the doer, it should be a damnable sinne, because it seemed nought in his iudgement and conscience: and therefore

††.ij.

to

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Actes of reli-
gion not to
be enforced.

Vide Di.
Tho. & oes.
doct. 2. 2. q.
de fide.

to him, it shal be soe accounted at the
last day. Which thinge, hath made al
good men from time to time, to stand
very scrupulously in defence of their
conscience, and not to commit anye
thing, against the sentence and appro-
bation of the same. Al Princes also,
and Potentates of the world, haue
abstayned from the beginninge, for
the verye same consideration, from
enforcinge men to actes against their
conscience, especially in religion: as
the Histories both before Christ and
since, doe declare. And amongst the
very Turkes at this day, no man is
compelled to any act of their religion,
excepte he renounce firste his owne.
And in the Indies and other farre
partes of the worlde, where infinite
Infidels are vnder the gouernement
of Christian Princes, it was neuer
yet practized, nor euer thought law-
ful by the Catholicke Church, that
such men should be enforced to anye
one acte of our religion. And the rea-
son is: for that, if the doinge of such
actes

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ades should be sinne vnto the doers:
 because they doe them against their
 conscience, then must needs the en-
 forcement of such ades be much more
 greivous and damnable sinne, to the
 enforcers. Marve notwithstandinge
 this, when a man hath receaued once
 the Christian Catholique religion,
 and wil by new deuises and singula-
 ritie, cozrupte the same, by runninge
 out and makinge dissention in Christ
 his body, (as al Hereticks doe:) then,
 for the conseruation of vnitie in the
 Church, and for restraint of this mā-
 surfe and pryde, the Church hath al-
 wayes from the beginninge allowed,
 that the ciuil magistrate should recal
 such a felowe, by tempoꝛal punish-
 ment to the vnitie of the whole body
 agayne, as al the holy Fathers write
 to be most necessarie, especially such,
 as had most to doe with such men,
 as Cyprian, Jerome, Optatus, Au-
 gustine, Leo, Gregorie, and Ber-
 nard. And S. Austin in diuers places,
 recalleth backe agayne his opinion,
 ¶.liij. which

Heretiques
 maye be en-
 forced.

Cy. de Ex-
 Mart. ca. 5.
 Ieron. in ca.
 5. ad Ephe.
 Optat. li. 3.
 con. Dona.
 Augu. lib. 1.
 cont. Parm.
 ca. 7.
 Leo ep. 67.
 & 91. Greg.
 lib. 1. ep. 32.
 Bern. ser. 66.
 in cant.

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Aug. lib. 2.
Retract. ca.
5. & episto.
48. & 50.

which he some times held to the contrary. Doe that we, keeping still our old religion, and hauing not gone out from the Protestantes, but they from vs: we cannot be enforced, by anye iustice, to doe anye acte of their religion.

Besides this, as no wise Noble man, after manye Ages of quiet possession, would suffer another to recover his Barronie, without shewing of verye good euidence: soe we, in reason are not to be blamed, if we, (hauing held the possession of the Catholique Church in England for these thousand yeares, by our aduersaries confession): doe stande with them yet and require some euidence, befoze we consent to geue vp the same. Whertherto they haue shewed vs none, but onely wordes and forgery: they entered into possession, without tryall of the title: they thrust vs out, befoze sentence or prouise: we crye out of the ryot, & complayne of the wronge, and desire still that the matter maye come

Lawles proceeding.

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come to lawfull pleading. And euen
nowe of late since our new persecu-
tion begane, we haue made vnto the
byuers offers with great oddes, not
pretending therby anye recoverie of
our losses, (for that we suppose to be
impossible,) but onely for the iusti-
fying of our cause, wheruppon the
honour of God dependeth, and wher-
in we know we cannot be vanqui-
shed.

And to tell your Maiestie more
in particuler, there hath bene diuers
earnest meanes made, and most
humble petitions exhibited by the
Catholiques: that, seeing those men,
whiche first challenged at Poules
Crosse, al the learned of our side that
might be found, ether to writing, or
disputing: after ward procured your
Maiesties prohibition by proclama-
tion, that no booke should be writ-
ten or read of that parte in England:
their petition was (I saye) that at
the least, there might some publique
disputation be admitted, wherby
mens

THE EPIS TLE.

mens doubtles might be resolved. This petition, hath bene exhibited by dyuers men, in the name of the whole, both in wryting and in pynthe, and they haue bene vrged by sondry meanes, by all kinde of frendship that we could make, by humble request, by earnest letterrs to diuers preachers to further the matter: and (if I be not deceaued) to my Lord of London him selfe, for the byringe of the matter to your Maiesties vnderstanding, and to the consideration of the Lordes of your Highnes pꝛeue Counsaile. And if by any mischaunce, these former supplications, came not to lighte, or expꝛessed not fully the Catholiques plaine and simple meaninges: I beseeche your most gracious Maiestie, y this maye serue, ether for a replication, or explanation of the same: wherin I, in their names, most humblie on my knoes, euen for Gods cause, and the loue of his truthe, aske at your Maiesties handes, that some such indifferent

An humble
demaund of
disputation.

DEDICATORIE.

ferent triall maye be had, by pulique
disputation or otherwise.

And as for the particulers, we
shal easely agree with them. For we,
offer al thes three wayes, both ioynt-
ly: and seuerally: that is, ether by try-
ing out the truthe by bræfe scolasti-
call argumentes: or by continuall
speeche for a certayn space to be alot-
ted out, and thother parte presently,
or vppon studie, to aunswere the
same: or finally, by preaching before
your Maiesty, or where els your Ma-
iestie shall appoynt. And for our saf-
eties we aske nothing else, but onely
your Maiesties worde set doune vn-
to vs, in no ampler manner, then
the Counsaile of Trent made the
safconduct to our aduersaries, which
they notwithstanding refused to ac-
cepte. But I hope they shall see, that
we will not refuse or mistrust your
Maiesties worde, if we maye once
see it sett doune by proclamation, or
otherwise by letters patents, for our
safetie, but that within 80. dayes af-
ter, by

Three wayes
of Conference
offered.

THE EPISTLE.

by the grace of God, we shal appeare
before your Highnes, with what
daunger soeuer to our lyues other-
wise, for the tryall of Gods truthe,
which we make no doubt but to be
clere on our side.

If our aduersaries refuse this of-
fer, they shall shew to much distrust
in their owne cause: for it is with
great labour, perill, and disaduan-
tage on our partes, and on their sides
nothing at all. I would they durst
make but halfe the like offer, for
their comming hither on this side the
Seas, it should be most thankfully
taken, and they with great safety and
all gentile intreatie disputed withal,
and made to see as I presume their
owne weaknes. But seeing this is
not to be hoped, we relye vpon the
other: beseeching your Maiestie most
humble and instantlie, that our
iuste demaunde maye be graunted,
for the tryall of Gods truthe, most
necessarie for vs all to our eternall
saluation.

And

DEDICATORIE.

And nowe to leaue all these
things to the holyc prouidence of
God, and to the highe wisdom of
your most excellent Maiestie to con-
sider of : we are humblye to craue
at this time, and most instantlye to
request, that your Highnes will not
take in euill parte, this our bould
recourse vnto your Royall Person, in
these our afflictions, and passing
great calamities. You are borne
our souerayne Princesse and mo-
ther, and we your natural subiectes
and childzen. Whether then should
childzen rōne in their afflictions, but
vnto the lone and tender care of their
deare mother, especiallye she being
such a mother, as her power is suffi-
cient to relæue them in all poyntes,
her good will testified by infinit be-
nefites, and her noble and mercifull
disposition known and renoued
thorough out the world:

If your Maiestie were abroad in
manye partes of your Realme to vnder-
stand the miseries, hear the cries,

ſee

Great cause of
recourse to
her Maicstie,

THE EPISTLE.

See the lifting vp of hands to heauen,
for the present afflictions, which this
persecution hath brought : I knowe
your Maiestie would be much mo-
ued, as all men are here by the onely
repozte of the same : I could touch
certayne particulers of importance
to that effect. But I will keepe the
lawe of Areopagus : I will saye no-
thing to moue my Iudge, whose wis-
dome I well know, and whose good-
nes I nothing at all mistrust.

The lawe of
Areopagus.
Arist.lib.1.
Reto.

If your highnes were of that dis-
position (from which you are most
furthest) as to take pleasure in our
afflictions, delight and comforte in our
calamities : we could be contente to
beare this, and ten times more in
soe good a cause as we suffer for. And
if there be anye other of such cruell
appetite, whom your Maiesty should
think good to be satisfied with blood:
there wante not Catholiques both
there and here, which would most
willingly offer them selues, to pur-
chase

DEDICATORIE.

have quietnes vnto the rest. Diuers
are in bondes there, most readye
(I am sure) to accepte such an of-
fer: and if that number will not suf-
fice, let the worde be but spoken,
and manys more shall most ioyful-
ly present them selues from hence,
hauing reserued our selues to no o-
ther ende, if God would make vs
worthy of that: and that by our
deathes, we might geue testimonye
to the Catholique cause, and redēme
the pityfull veration, of soe manye
thousand afflicted people at this daye
in England.

IESVS Christ, in aboundance
of mercye, blesse your Maiestye, to
whome (as he knoweth) I wyshe
as much good as to mine owne soule:
perswadinge my selfe, that all good
Catholikes in England do the same.
And they which goe about to insinu-
ate the contrarie, are, in mine opi-
nyon, but appoynted instrumentes
by

The conclu-
sion.

THE EPISTLE.

by the common enemy, to dispoyle
your Maiestie of your strongest pil-
ler and best right hand, as (some after
their purpose had) it would appeere, &
shalbe moze manifest befoze the last
tribunal seat, where we all shall be
presented shortly, without diffe-
rence of persons, and where the co-
gitations of al hartes shall be reueled
and examined, and in iustice of iudge-
ment, rightfully rewarded. Now
matters are craftely clouded by, and
false visards put on, bypon euery
action. When all shall appeare in sin-
ceritie and truthe, and nothing a-
uayle but onely the testimonie of a
good conscience. The which Catholi-
ques by suffering, doe seeke to re-
sayne, and which God of his infinit
goodnes, inspire your Maiestie, gra-
tiously without enforcement, to per-
mitt vnto them still.

Your Maiesties most humble
and obedient subiect.

I. Howlet.

THE ANSWER

OF A VERTVOVS AND

Lerned Man to A Gentleman

in England, towching

the late imprison-

ment of Catho-

liques ther.

THE VIEW of your late let-
ters (my dere and worshop-
ful frind) brought vnto me
some sorowe and much co-

fort. The sorowe proceeded of the wo-
ful and afflicted case of my poore coun-
trie so pityfullye set downe by youre
penn vnto myne eye, wherin (as you
writ) so many greate Gentlemen of
worshipp are imprisoned for there co-
science and religion of late, so many
good howses broken vp, so mani howf
holders disperfed and fled away, so
many yonge Gentlemen and seruants
vnprouided, so many poore people
desstitute, so many wyues disioyned
from there husbandes, so many chil-
dren berefte of ther parentes, suche

A pitifull de-
scription of
England at
this daye.

A. J.

fléeinge

An answer to a Letter.

flying, such runnunge, such thrustinge
bp in prisons, such pitifull abidinge
hunger, thirst, and cold in prison, as
you describe, dolefull for vs to heare
heere, but moze rufull for you to be-
hold ther, and all this for different o-
pinions in religion, a miserie not ac-
customed to fall in our fathers dayes,
vpon that noble realme.

But as these were causes of some
sorrow, so was it no meane comforte
vnto me, to consider that in these
wicked & losse times of ours, where-
in there is no feelinge or sence of ver-
tue leaste, but all men entwapped in
the loue of Codes professed enemye
the world, followinge with all force,
and full sayle, the vanities and ambi-
tion of the same: that their should be
fownde in England so many gentle-
men both for their yeares, liuinges,
and other habilities, as fit to be as
bayne as the reste, yet so pcepsle in
matters of religion, & so respectiue to
their consciences, as that they wil pre-
fer their soul befoze ther body, & gods
cause

A rare matter
of comfort.

cause befoze theyr owne ease, na that they will rather venture both body and goodes, lyfe, landes, libertye and all, then they wil doe any thinge contrary to theyr consciences whereby they must be iudged at the last daye. This is suche a thing, as it must neddes bzing comforte to all men, & can iustly greue none, excepte the comon enemy the deuill him selfe. For as for strâgers, they must neddes be edefied therewith: as for English men, they must neddes be incozaged therby. And as for the Princes hir selfe, thec cānot but be comforted therein, assuringe hir selfe that yf these men, doe sticke so firmly vnto theyr consciences and sayth swozne vnto God in theyr othe of baptisme: then wil they as firmly for the same conscience, stik vnto hir Maiestie, if occasion should serue, in keepinge theyze secundary saythe and allegiance, swozne vnto hir Highnes as to the substitute of God. Their aduersaries also and persecutors, it can not in any reason mislyke, for

A.y.

that

An answer to a Letter.

that the contrarie religion were to haue them as constant and faithfull in that, if it were possible to win them to the same

But notwithstanding, seeing you wryte that ther is both great dyslike, & displeasure also take of it, as though their constancie were obstinacie, and their conscience mere will: (which most of all graeueth (as you wryte) their obedient and well meaninge mindes) albeit other wise the p[re]ssure it self be so heauie as the burden thereof is soze and graeuous to beare: for these causes, and for the geatinge of some moze lyght to the whol matter, I wil (as you seme to desire) most brievely to wch thre things in this letter, wherby I doubt not but that you shall accompte your selfe fullye and sufficientl[y] answered

The diuision
of the whole
Treatise.

1. The first poynt shalbe, what cause or reaso the Catholicks haue to stand, as they doe, in the refusall of thinges offered them, and especially of going to the Church.

Secondlye

The 1. Parte Contayninge. 3

Secondly, what waye or means they may vse to remedy or ease themselues of this affliction now layd vpon them for theyr consciences.

Thirdly, if that waye or meanes doe not preuayle, then howe they ought to beare and indewre the same.

The firste parte.



THAT the Quens most excellēt Maiestye, the honorable Lords of hir preuy Counsell, & other the learned and wyse of Englande, may see that the refusall of going to the churche of so many thousand Catholiques at this day in that Realme, is not vppon disloyaltie or stubburne obstinacie, as they aduersaries geue it out, but vppon conscience and great reason, and for the auoydinge of manifest peril of eternal dānation, which they shold incur in yealbinge

The 1. Part Contayning

yealdringe to that which is demaunded at their hands: I haue put downe some causes and reasons here followinge, referringe the Reader to more larger discourses made by diuers learned men of our tyme, in sounde partes of their woorkes (this beinge shuffed by in haste), and namelye to a peculier Tretise not long agoe published touching this matter.

A necessarie
Supposition.

Two Sorts of
Catholicks.

But first of all it is to be noted, that my reasons (to theend they may couinte) are to be supposed to proceed, from a Catholick mind (that is) from a man, which in his conscience is thoroughly perswaded that onelye the Catholycke Romaine Religion is truth, & that al other new doctrines, and religions, are false religions, as all new gods are false gods. Now of these Catholicks there are two sorts, in England, thone which in their consciences doe iudge, that as all other religions besides their owne are false, so all participation with them either in dede, or in shewe, by othe, by

Sa.

Sacramentes, by goynge vnto
theire prayers and seruice oꝝ other
wise, is naught, foꝝbidden & vnlawful
& yet ether foꝝ fear, oꝝ fauour, oꝝ som
other woꝝldly cause, they are content
to communicate wth them in all oꝝ some
of y^e foꝝsayd thinges: & of thos men (al-
be it they be very many in England)
I meane not to intreate, their case be-
ing aparantly both to thē selues and
to al other men, wicked, and out of al
doubt dānable. Foꝝ as S. Austin saith
He that knoweth the thinges to be il
that he doth, & yet doth thē, he goeth
down quick vnto hell. As though hē
would say: Albeit he be yet quick vpon
the earthe, yet is he, in the prouidence
of God, dead, and damned in hel. And
S. Paul talking of this sinne, neuer
layth lesse punishment vpon it, then
iudgment and damnation, althoughe
it be committed in thinges of them
selues indifferent oꝝ lawful: foꝝ albe
it (as hē sayth) meates offred to Ido-
les be of them selues lawful to be ea-
ten, to him that knowth an Idole to
be

What a Synne
it is to doe a-
gainst a mans
own consiēce

Aug in psa.
54.

The 1. Part Contayning.

Rom.14.

1.Cor.8.

vide expo.

D.Tho.1.2.

Q.19.& ali.

DD.151.

Rom.14.

Cap.4.

Rom.14.

Marke this
reason.

Three kynds
of Synne.

Math.26.

1.Timo.1.

Vide D.

Tho.in 2.2.

Q.14.&

Greg. li.25.

Mor.ca.16.

nothing: **P**et, Yf a mā should decerne
or iudge it to be vnlawful and yet eate
of it, he is damned for it, because he
doth not accordinge to his conscience
or knowledge. And the reason is that
which **S. Paule** hath immediatlye
folowinge, sayinge. All that which is
done by vs not according to our kno-
ledge or conscience, is sinne. And **S.**
James confirmeth the same, sayinge.
He that knoweth good and doth it
not, sinneth. **W**herfore **S. Paule** cri-
eth out a little before, thus. Blessed is
he that iudgeth not, or condemneth
not him selfe, in doinge contrārye to
that he best alloweth. And the cause
why this sinne against a mans owne
cōscience is so dānable, is this. Some
doe sinne of humaine frailtie, as did
Peter, and this is called a sinne a-
gainst the father, who is called Pow-
er. Some doe sinne of ignozance, as
did **Paule**, & this is called a sinne a-
gainst the sōne, who is called Wisdōe.
Some do sinn of meere will & malice,
choosing to sinne although they know
it

it to be sinne, and this is the sinne against the holy Ghost to whome is appropriated particularly grace and godnesse, the whiche a man most wickedly cōteineth and reiecteth when hee sinneth wilfully against his owne Conscience: and therefore Christe sayeth, that a man shalbe forgiuen a sinn against the father and against the sonne, as wee doe see it was in Peter and Paul. But he that sinneth against the holy Ghost, shal neuer be forgiuen nether in this world, nether in the worlde to come. As for exāple the Pharises were not: which did many thinges againste Christ, malitiously, and contray to their own knowledg and consciences. If this be trew (as it is, if God be not vntrew) then in what a miserable case standeth many a man in England, at this day which take othes, receaue sacramēts, goe to church, and cōmit many a like act directly against their owne consciences, and against their owne knowledg: nay, what a case doe they stād in which

Syn against y
holy Ghost.

Math .12.
Mar.3.Luc.
12.

Ioh.15.
Act.9.

The pitifull
case of disse-
ling Schis-
matickes.

The 1. Part Contayning

Whiche knowe such things to be directed against other mens consciences, and yet doe compell them to doe it; As to receaue against their will, to sweare against their wil, & the like: Surely, as I am now minded I wold not for ten thousand worldes, compell a Jewe, to sweare that their weare a blessed Trinity. For albeit the thing be neuer so true, yet should he be damned for swearinge against his conscience, and I, for compelling him to commit so heynous and grievous a sinne. But of this sort of Catholics, this is ynough, and to much excepte they weare better. For they are to be accompted (according to S. Paule) damned men in this lyfe, and therefore noe Christians, and much lesse, Catholickes.

A Second sort
of Catholicks
for who this
Treatise is
made.

There are an other sorte of Catholics, that albeit they doe iudge all other religions besides their owne, false and erroneous, and damnable: yet doe they not thincke, but that for some worldly respecte, as for savinge their
their

their offices, dignities, liberties, cre-
 dytes or the like, they may in some of
 the former thinges, at the least wise
 in goyng to Church, (for as for swea-
 ringe, and receauinge, I thincke noe
 Catholicke this day in Europe thin-
 keth it lesse then damnable) shewe
 them selues confozmable men to the
 proceedinges of them of the contrarie
 religion: and doe also thincke others
 too scrupulous which doe stand in the
 refusall of the same. But to shewe
 that these men are in a wrong, and
 perillous perswasion, builded only on
 their owne phantasie, and therefore
 to be refozmmed: and that thother men
 are the onely trew Catholickes, and
 bound to do so much as they do, vpon
 paine of the high displeasure of God,
 & eternal damage of their owne soules:
 I haue put doune here thes reasons y
 folowe, which may serue for y insti-
 ting of thone parties conscience, & for
 the dewe refozming of the other.

Item The first Reason.

1. Perill of in-

The first reason why I being a Ca-
 tholicke in minde, may not goe to the

fection.

The 1. Part Contayning.

Churches of service of the contrarie religion, is, because I perswading my selfe their doctrine to be false doctrine, and consequently venomous unto the hearer, (I may not venture my soul to be infected with the same. For as it is damnable for a man to kill him selfe, and consequentely deadly sine (without iust cause) to put his bodye in probable danger of death: so is it muche more offensive to God, to put my soule ten thousand times of more value then my bodye, in danger to the deadly stroke of false doctrine and heresie, especially seeing I haue no warrant of securitie or scaping, but rather I heare God crying to the contrarie. Hee that loveth daunger shall perish in the same. Neither is it sufficient for mee to think that I am sure inough from being infected, for that I am grounded inough, I am learned sufficiently. For what if God take his grace from the, and lett thee fall, because thou hast not followed his counsaile whiche is, If thou

Note the Similitude.

Eccle. 3.

thou wilt not be bittē with the snake
 not to slepe neighe the hedg. If thou Eccle.3.
 wilt not be spotted,thē not to touche
 the Pitche. Wherfor S. Paul so as Eccle.3.
 good a man,as lerned, as strong,as I
 am,gauē a general rule:to auoid and
 flie an heretical man. The lyke pre- Tit.3.
 cepte hē gauē to Tymothie being a
 Byshope, to auoyd a certayne heriti- 2.Tim.4.
 que by name Alexander: & moze ve-
 hemetly yet he coniureth as it were
 the Thessalonians in the name of Je- 2.Thes.3.
 sus Christe, that they shoulde with-
 drawe them selues,from like felowes. Rom.16.
 The same hē repeateath againe to y
 Romans beseching them to note and 1.Tim.2.
 to decline from suche mē. The reaso
 of this,S. Paul vttreth to Timothe. Rom.16.
 Because ther speche crepeth lyke a cā-
 ker and they haue subuerted the faith
 of certayne. Againe hē saythe to the
 Romans of the same men: By sweete
 words and gaye blessings they seduce
 the harts of the Innocent.And S. Pe- 2.Pet.2.
 ter saith of them, that they doe al-
 lure vnto them vnconstant fowles.

Here

The 1. Part Contayning

Hære nowe I see the scripture carefully counsailling, and commaunding me to auoyd the cōpany, and speache of falsse teachers: it putteth downe also the perill, if I doe it not, which is as great as the death of my soul. And on the cōtrarie side, I haue noe warrant of scripture, noe example of good men to aduenture the same. For I doe reade this wyzten of farr my betters. The Apostles and their schollers were so warye and circumspect in this case (in auoyding hereticks) that they would not so much as orice reason the matter with any of them, who endeuored by their lyinges or newe deuices, to corrupte the truthe. Furthermo: I am sure, I can neuer take good by hearing them, but I am in great possibilitie to take euill, as many moze learned men then I, in ould tyme haue done. As Dionisius Alexandrinus, confesseth of him selfe: and of Origen & Tertulian it is knowen: & many men in England can be witnesses, which bothe to them selues and

Niceph. li.
3. cap. 30.

Euseb. hif.
ec. 67. cap. 6.

and also to other mē, seemed (the time was) so firme and grounded in religion, as nothing could moue thē : & yet now they haue proued otherwise. Wherfore it cānot be but great sin in mee (notwithstanding all this) if I shall put my soule in suche daunger, by aduenturing to their companie, to their seruice, to their sermōs, to reading their booke, or the like, wherby in any wise I may be corrupted. The which aduenture, what a sin it was counted in the p̄imatiue Church, it may apere by the seuer lawes, made both by the clergie and tempoꝛaltie foꝛ the pꝛohibiting, and punishing of the same in that time, as is to be seene in the counceils and fathers and in the decrees of the good christian Emperors Martian and Iustinian, and espetially of the noble and zelous first christian Emperor, Constātine, which made it deathe, after the condemnation of Arius by the general council of Nyece, foꝛ any mā moze to read his booke & therby to aduenture
to be

Vide Gre.
li.5.ep.64.

Sozo. li.2.
cap.31.& li.
1, cap.20

The 1. Parte Contayninge.

2. Reg. 11.

Gen. 3.

to be poisoned with his heresies: And reason, for if David had not ventured to behould Bethsabée, he had not bene entrapped with her loue, and so had not committed those horrible sins that enslewed. And if Dame Eua had not presumed to heare the Serpent talk, she had not bene beguiled, and if when Luther first began to teache new doctrine, the Catholicks, at that time had not vouchsafed to geue him the hearing, but had auoyded his preachinges and preuy conuenticles, there had not bene now in the world, either Lutheran, Swinglian, Caluenist, Morita, Anabaptist, Trinitarie, Familie of loue, Adamite, or the like: whereof now there are so many thousands abrode, all springing of that first secte, and troubling at this daye the whole worlde, with the eternall damnation of infinite soules, the which soules at the day of iudgement shall be scuselesse, and receaue that heauie sentence of everlastinge fier, for that they had not auoyded.

avoided the danger of infection.

The Second Reason.

THE second reason why a Catholicke cannot yeld to goe to Church, is, because he cannot goe without scandale, which is a sinne more mentioned, more forbidden, more detested, more thretned in the Scripture, then any sinne els mentioned in the same, except it be Idolatrie. But in the new testamēt nothing somuch exaggarated, or wth suche vehement speeches prohibyted: Christ signifying, that the most part of the world to be damned, were to be damned for this sin, when he cryeth out with that cōpassionable voice of his, saying. Woe be to the world by reason of scandals. Wherefore pronouncing as pityful a sētence, vpon the autho^r of thes scādals he saith. Wo be to that man by whom come these scādals. And deuyling wth himselfe (as it were) how to expresse vnto our capacities,

2. Scandale;

Leu. 4. Nu.

31. 2. Reg.

12. 1. Efd. 8.

Prou. 18.

2. Mach 6.

Math. 17 &

18. Mar. 9.

Luc. 17.

Rom. 14. 15.

1. Cor. 8. &

10. 2. Cor. 6.

1. Thes. 5.

Math. 18.

Ibid.

25.),

pacities,

The 1. Part Contayning

Mar. 9.

1. Corin. 8.

*eat things in doubt
in it false is
lawful.*

Three pointes
wherein scan-
dale is com-
mitted.

Leu. 4.

Nu. 25. & 31.

pacities, the intollerable greatnes of
this mans torment in hell, for scan-
dalizing of other men: he uttereth it
in this sort. It were better for that
man that a millstone were hanged a-
bout his necke, and that he were so
cast into the sea. Which saying so ter-
rified S. Paul that rather then he
would scandalize any man in eating
a peece of meat (a thing of it self law-
ful as he sayeth) he protested that he
would neuer eate flesh in his lyfe.

Now this heynous sinne of scan-
dale consisteth properlye in thes thrie
poynts. First to induce an other man
by any meanes to sinne: whether it
be by lyfe, or doctrine: and this was
the scandale of the Pzeistes in the
ould law, by their noughty lyfe, allu-
ring the people to commit the same
sinnes. This was the scandale of the
doughters of Moabe, who by their
speeches and examles brought the
Israelites to sacrifice with them to
Idoles. Whereof also (as of the like
to them) Christ spoke agaynst with
great

great disdayne in the Apocalipse, say-
 ing. Thou hast their certayne which
 should the doctrine of Balaam, whoe
 taught Balaac how to geue a scādale.
 (that is, an occation) for the children
 of Israel to sinne. I wil fight against
 those men with the sworde of my
 mouth. And in this poynt is the pro-
 per signification of (Scandalum) sene,
 which importeth as much, as a stum-
 bling block, whereby a man maketh
 an other to fal, especiall ye the fal of
 deadlye sinne: whereby a man brea-
 keth the neck of his soul. As if a man
 should induce an other by his exam-
 ple, or otherwise, to commit adulte-
 ry, to take an oth against his consci-
 ence, or the lyke: and as Jeroboam
 did by his exāple, make the ten tribes
 forsake the vnitie of the Church of
 Jerusalem, which sinne of his, is soe
 much noted in the scripture, with
 this tytle of scandale, (For that he
 made Israel to sinne,) as nothings 3.Reg.12.
 more. And in reuēge of the same, God
 soz told him by Amos ꝑ Prophet, ꝑ he Amos.7.

The proper
 signification
 of scandalum.

By.

would

The 1. Part Contayning.

3. Reg. 25.

would best, of his whole holuse, and so afterwards performed the same, as it apereth in the third booke of 3 Kings. And this first poynt of scandale, which is to induce other men to sinne, is so large & reacheth so farre, (because it may be done, by life, example, words, works, omission, permission, and the lyke,) as men had need to looke better about them then they doe. It were to long to geue examples in al: one ont of the ancient D. & martyr of Christ S. Cyprian shal serue for al: for by that, the rest may be gessed. He talketh of parents, which ether by their euil examples had drawen their children to herisie or schisme, or at the least wise had not sufficiētly instructed them, of the treyn church, and of the Sacraments & trew seruice of God in the same. Wherupon thes childrē, being damned, shal most pitefully bewayl ther misery (sayth S. Ciprian) and the creweltie of their parēts at the day of iudgment, saying thus. We haue done nothing of our selues, nether

An example
for schismat-
iques in Eng-
land to note.

Reasons Of Refusal. 11

nether forsaking the meate and the
 cupp of our lord (the blessed Sacra-
 ment) haue we of our owne ac-
 cord hastned to profane contagions
 (of schisme or heresse.) The perfidy-
 ousnes or infidelytie of other mē hath
 vndone vs, we haue felt our own pa-
 rents to be murderers vnto vs. They
 haue denyed vnto vs the Church,
 which is our mother, and God which
 is our father, and we being yong and
 not foreseeing the daunger of so hey-
 nous an offence, were content to
 ioyne our selues with others in the
 societie or participatiō of the crime,
 and soe by other mens fraud we were
 deceyued. This y^e S. Cipryan affir-
 meth of children, in respect of their
 parents, we may apply to wyues,
 brethern, sisters, kinsfolks, acquaint-
 sance, schollers, seruants, subiects,
 tenants, or the lyke: in respect of any
 whose words, lyfe, or example, hath,
 or shal doe them hurt, by getting the
 a scandale, that is, by inducting them
 to sinne.

Ciprian. de
 lapsis.

W. iij.

The

The 1. Parte Contayninge.

The Second
poynt of Scan
dale.

Rom. 14. 15.
1. Cor. 8. 10.

The second poynt of scandale is, not only if I doe induce an other man to sinne by doing or saying nought my selfe, but further, if I do offend an other mans conscience, in a thing of it self lawfull: that is, if I doe make an other man thinke that I do an unlawfull thing, albeit ether I doe it not, or y^e the thing be lawfull in it self, yet I commit scandale. As for example, if a prest should haunt dishonest or suspected howles, albeit he ment neuer so honestly. And this is, that great scandal wherabout S. Paule maketh so much ado, as concerning the eating of meats offered to Idols: the which, albeit it be lawfull in it selfe (as S. Paul discourses) to him that hath knowledg, and therby can iudge that no meat of his owne nature is vnclene before God: and that an Idole is nothing: and consequently, that such meates offered to Idols are nothing spotted or made unlawful therby. Yet to eate it in suche place or presence as the lookers on, beinge weake and simple, may thinke that thou art an idolater,

idolater, because thou eatest the flesh
 offered vp to the idoles : or that they
 by thine example be edified or indu-
 ced to eate the same meates with an
 euil conscience : this is damnable ,
 sayeth S. Paule, and a most horrible
 sinne against Christ him selfe, & suche
 a sinne as S. Paul him selfe sayeth,
 that he would neuer eate flesh while
 he lyued, rather then by eating, soe to
 scandalise any man. Vppon the which
 discours of S. Paul, the learned sa-
 ther S. Austen, sayethethus. By this, Aug.ep.154
 it is euident, that we are not only for-
 bidden, to vse any thing in the honor
 of strāge gods(as the eating of meates
 offered to them might seme to be) but
 also to doe anything wherby we may
 be thought to honour thē, doing it in
 suche sort, as that although in hart we
 despise them, yet we edifie or induce
 thos that knowe not our hartes, in
 deede, to honour the same. This was
 also the scandale that the worthy oulde
 Eleazarus in the booke of machabies 2.Mach.6.
 so much detested & resisted, y he chose
 rather to dye most cruelly, then to co-
 mittit

The 1. Parte Contayninge.

It. For whereas the Tyrant did commaund him to eate of the sacrificed meates, and he refused the same, the vnder officers of the Tyrant being moued with vniust compassion (as the scripture tearmeth it) offered him secretly other flesh not offered to Idoles, and of the which he was not forbidden by his law to eate: meaning thereby to deliuer him, and to geue out that he had now satisfied the Prince his commaundement. But the good old man considering what other men might thincke of it, and what Scandale there might ensue of it, answered thus, as the Scripture saith: That he would first be sente downe vnto hel, before he would doe it: for (saith he) yt is not conuenient for our age to fayne, whereby perchance many yong men, thinking that Eliazarus, now of nintie yearesould, hath past over to the lyfe of the Gentiles, may through my dissimulation be deceaued. This therefore is the second point of scandale which S. Paul

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A notable example of a plain and vndissembling Conscience.

2. Mach. 6.

forbiddeth when he sayeth. Keepe your selfe from al shew of euil.

The third point of scandale is, in respect of the enemy, that is, when although I doe not induce any man to

The thirde
poynt of Scan
dale.

finne or offend any mans conscience, yet I doe disedifie the enemy, and doe that thing whereby the enemye is scandalized and taketh an occasion to blaspheme God his trueth, his cause, his law, or the lyke. Whereof

S. Paul speaketh to the Cozinthians 1. Cor. 10.

Be you without offence or scandale to the Iewes and also to the Gentiles. And 2. Cor. 6.

in an other place. Geauing offence or scandale to no man, to the end that our function or ministerie be not blamed thereby. And this is that great scan-

dale that Dauid being a King and a Prophet, gaue to Gods enemies by his fal, and for the which he was sore

2. Reg. 12.

punished, as it appereth by the words of the Scripture, which are these. And

Dauid sayd to Nathan the Prophet:

I haue sinned against my Lord: and

Nathan sayed to Dauid, God hath ta-
ken

The 1. Part Contayning.

taken away thy sinne: but yet because thou hast made the enemies of God to blaspheme: for this cause, the sone which is borne to the, shal dye the death. This also is the scandale that Eldas comming out of Persia, towards Jerusalem with his countrymen the Jewes, was affeard to gene to the king of Persia, by causing him to think basely of God, as not able to helpe and defend his seruants, if he should haue asked him ayde to conducte himselfe and his companie to Jerusalem: for soe he sayth. I was ashamed to aske of the King ayde and horsemen to defende vs from our enemies in the waye: because we had said to the King before, that the hand or defence of our God is ouer al them that seke him in honestie, and that his empire, and strength, and furye, is vppon all them that forsake hym. Finallye, of this scandale ment S. Paule and S. Peter also when they sayd, that the word of God was blasphemed or spoken euil of by the aduersarie

1. Esd. 8.

Rom. 2.

1. Timo. 6.

2. Pet. 2.

nersarie part, for the euil lyfe of cer-
 tayne noughtie Christians. Powe,
 that a Catholicke going to the Chur-
 ches, seruice, or prayers of them of
 the contrary relygion, cannot but com-
 mit this great sinne of scandale in the
 highest degre, that is, in al these
 thre poyntes befoze reherled, it is
 euident to al the world. For tou-
 ching the first poynt: if he be a man of
 any calling, his example shal induce
 some other, as wyse, children, fren-
 des, seruantes, or the lyke, to doe
 the same. And howsoeuer he scape
 him selfe, they maye be infected
 and so damned, and theyr bloode layd
 vppon his soule: but muche moze
 if he should exhorte or constrayne
 anye man to doe the same: as
 commonlye manye Hysmatyques
 doe vse. And touching the se-
 conde poynte, he cannot but of-
 fende manye mens Consciences:
 for they that doe knowe hym in-
 wardelye to be a Catholyque,
 will thynke hym to sinne against
 his

A Catholique
 by goeing to
 church falleth
 into al the
 three poyntes
 of Scandale.

The 1. Part Contayning

Against his owne conscience, and per-
happs be induced to doe the lyke. And
they who know him not, must needs
pzeume him to goe of conscience, and
as a fauozer of that religion, and soe
be bzought to lyke the better of that
religion, and the woꝛse of the Catho-
licke, by his example. And as concer-
ning the third and last poynt, their is
no enemye of the Catholicke religion
in the woꝛld, whether he be Gentile,
Turke, Jew, or hereticke, but that he
must both thincke, and speake the
woꝛse of the sayd religion, seeing the
pꝛofessors of the same, are content for
woꝛldly pollycie to dissemble it, and
leauing their owne Churches, to pꝛe-
sent them selues to the Churches of
their open and pꝛofessed enemies.

Marke this
poynte.

An important
admonition.

To conclude, in this matter of
scandale: men must not flatter and
deceate them selues, thincking that
they walk in a net and are not scame,
when they geue scandale to all the
woꝛld, which fireth his eyes vppon
them, if not for their owne cause,
yet

yet for the religions sake. God is not
 to be mocked. The goodly and learned
 Father S. Ambrose did accuse Val-
 entinian the Emperour for geining
 a publyke scandale to the world, be-
 cause he did but permit certayne au-
 lters to the Gentiles: saying, that men
 would thincke that he pzeuile fa-
 uored them. And his scholler S. Au-
 gustine thincketh it a scandale, if a
 man should heare a Donatist but
 speake, and he to hould his peace: for
 that the hearer might thinke that if
 this were euil which the Donatist
 sayeth, the other would reproue him.
 But if S. Ambrose had sene the Em-
 perour to haue gone to the Pannis
 Temples, or S. Augustine the other
 to frequent the Donatistes Chur-
 ches, what then would they haue
 sayed? What excuse then would they
 haue receaued: and this is our very
 case.

Gala. 6.

Ambros.
epist. 30.Aug. Li. de
pasto. ca. 7.

The Third Reason.

The

The 1. Part Contayning.

3. A signe distinctive betwixt religion & religion

3. waies of professing a mans religion.

The Thyrd reason why a Catholicke may not come to Church, is, for that goynge or not goeing to the Church, is made a signe now in England distinctive, betwixt religion, and religion, that is, betwixt a Catholicke, and a Schismatike. So that a Catholicke by going thether, doth directlve denye his religion. For the better understanding whereof, we must note that the professor of any religion may be knowen by three wayes: firste, by wordes: professing him selfe to be of that religion: secondly, by workes, or deedes proper to that religion: thyrdly, by some signe or marke appointed to signifie that religion. As for example, In Italy a Jew may be knowen, First, by his wordes, if he would profess him selfe to be of that religion. Secondly, by workes proper to Iudayisme, as by keaping the Saturday holye daye, by circumcysinge his chyloden, and the like. Thirde, by a notozious signe appointed to distinguish the that religion from al others, which

Which is, to weare on his head a yeallow capp. Powe, as these three are wayes to professe this religion, soe if a man of an other religion, (foz example) a Ch�istian, should yeald to vse any of these thinges, he should sinne greauouslye, and in effect deny his sayth. And as foz the first, if he should professe him selfe to be a Jew, it is euident that he denyeth thereby his ch�istianitye. And as foz the other two wayes, it cannot be denyed: foz the circumcysinge of thy chyldezen, and the wearinge of a yeallow cappe, doth as playnely in that countrey tel men that thou art a Jew, as if thou didest proclaime it at the market: euen as the bush at the tauerne dwze, doth tel the goers by, that there is wyne to be sould within.

Marke this example.

But now, that the goeing to Church is in the realme of England a playne and an apparaunt signe of a Schysmatyque, that is to saye,
of

The 1. Part Contayning.

Why goeing
to the Church
is a denying
of the Catho-
lick religion.

of a confozmable man (as they call him) to the protestants proceedings: it is manifestly to be proued. First, by the commandement to goe to Church euery holyday, to here seruice, and by the exaction of the same commaundement. For (that it is the commaunders meaning, by that acte, as by a proper signe, to haue men shew themselues cōfozmable to that relygion): it cannot be denyed. For otherwise, to what ende are they commaunded vppon such dayes, and at such a certayn tyme, and for suche a purpose to goe thither. Agayn, it is proued by the exaction of this lawe: For when a Catholick doth come before the Commissioners, ther is nothing asked of him, but when he was at Church, and if he wil promise to goe to Church, commonly they account him a sufficient confozmable man, (y is to haue yelded sufficiētly vnto them.) Furthermoze, the multitude of the, which haue of long tyme abydden imprisonment, and now in greater

greter nūber doe for this only thing,
 in the sight and knowledge, not only
 of England, but also of al Christen-
 dome, and of the enemies of the same
 in the woꝛld besids, doth make this
 abstayninge from Churche to be a
 proper and peculier signe of a true
 Catholque, nowe, if it were not be-
 fore: and the yeaolding in the same,
 (especially if a man be called to pub-
 lique tꝛyal about it) to be a flat and
 euident denyinge of God, and of his
 faith. For what doth make a thing to
 be a proper and peculier signe, but
 the iudgment and opinion of men?
 The bush of the tauerne, is a signe of
 wyne, because men commonly take
 it soe. In lyke mannẽr the yelow bo-
 net of a Iew: the yelow toꝛbant, of a
 Turke: and the lyke. Euen soe, seing
 the whole woꝛld, at this day, doth
 take the absteyning from protestātes
 Churches, to be the only external
 signe of a trew Catholike: and seing
 the protestātes them selues doe make
 it soe: also, seing that the going to
 C. i. Church

Marke this
 Reason.

The 1. Part Contayning

Church is the contrarype signe, it followeth, that if going to Church were of it selfe befoze lawfull, it were now made by this, a peculier signe distinctive betwixt religion and religion, and soe, utterly unlawfull.

I wil put an example of the Primative Church, wherein the wearing of a garland was lawfull for al souldiers, untill the Emperours, and the common opinion of men, had abrogged it onely to infidel souldiers, to distinguish them thereby, in honour, from Christian souldiers. And then,

Tert.lib. de
Cor. mili. after that (as Tertullian proueth) it was noe longer lawfull for Christian souldiers to weare them, for that

An example
to y purpose.

the wearing thereof, was a denyal of the Christian faith. Whereupon, we reade that a certayne Christian souldier offered him selfe rather to suffer death, then to weare one of them: as appeareth in the same booke of Tertullian. But now, much more is the thing unlawfull in our case. For that the going to the Protestants Churches

thes (which a Catholicke must presume to be heretical) was neuer a thing of it self lawfull, (as I wil hereafter proue) which the wearing of a garland was: and therfore much lesse now to be tollerated, seeing besides this, it is also made a signe distinctiue as I haue alredye proued.

The Fourth Reason.

THE fourthe cause, whye a Catholique maye not goe to the Church is, because it is Schisme, and breaking of the vnitie of the Catholick church: The which, howe perillous and dreadefull a thinge it is, all Catholickes doe sufficientlly knowe. For as they firmely beleue, that to oppugne the visibie known Church of Christe (as all Heretyques continuallye doe) is a very wicked and damnable sinne: Euen soe in lyke maner they beleue, that to breake the Vnitie of the same Church, and to make anye rent or disunion in the same

4. Schisme

Vide Aug.
tom. de Fi.
& simb. ca.
10.

Cy.

same

The 1. Part Contayning

same (which is the proper fault of Schismatykes,) is also damnable. For the which cause, S. Paul doth so diligently request the Corinthians to auoyd Schismes, saying. I beseeche you brethré by the name of our Lord Iesus Christ, that you al say one thing and that ther be no schismes amongst you: And to the Epheſians, Be you careful to kepe vnitie of spirite in the bonde of peace. The which Vnitie, Christ him selfe expreſſeth moze particularly, and moze distinctly, when he requesteth of his Father, That his Christians might be one, as he and his father were one: that is to say, that as he, and his father, did agré in al their actions: and what soeuer the one did, the other also did: So in his Church there should be one only forme of belife, one forme of seruice, one forme of Sacramētes, and the lyke: euen as ther is (according to Paul) one Baptisme, on bread, on faith, one Church, one Christ, one Lord, one body, one Heauen, on hope of reward, the breaking

1. Cor. 1.

Ephes. 4.

Ioan. 17.

Ephes. 2. 4.

1. Cor. 10. 12

1. Timo. 2.

king of which vnitie of the Church of
 God, hath bene alwayes accompted
 a most greauous, and damnable of-
 fence. For, as Ireneus a most Aun-
 cyent, and godly father sayeth. They
 which cut, and disseuer the Vnitye of
 the Church, shal haue the same pun-
 nishment that Ieroboam had. This
 punishment, we know to haue bene
 the vtter destruction and extirpation
 of him and al his name. But other
 Fathers, doe eraggerrate this sinne
 farther: For S. Augustine in his
 booke which he made of the Vnitye
 of the Church, sayeth thus. Who soe-
 uer doe agree, to al the holy Scrip-
 tures towching the head of the church
 (which is Christ) and yet doe not
 communicate with the Vnitye of the
 Church, they are not in the Church.
 And a little after, he expoundeth
 what he meaneth by communicating
 with the Vnitye of the Church,
 which is. That theyr communion be
 with the whole bodye of Christ his
 Church, dispersed ouer the whole
 world.

Irene. li. 4.
 cap. 43.

3. Reg. 4.

August. de
 Vnit. Eccle.
 cap. 4.

How gre-
 vous the sinne
 of schisme is.

The 1. Parte Contayning

world, and not with any one part separate, or els it is manifest, that they are not (saith he) in the Catholique Church.

Cyp.de.sim
pli.Prel.

Now, S. Cyprian in his booke of the Simplicytie of prelates, or vnytie of the Church, goeth further, for he proueth that if a man dyd lyue neuer soe vertuously otherwise, naye, if he shoulde geue his lyfe and shedd his bloode, for Christ yet if he were out of the vnytie of the Church, he coulde not be saued: for that as he saythe. This spot or sinne (the breakinge of the vnytie of the Church) can not be washed awaye with any bloode. The whiche sayinge of S. Cyprian, the learned father S. Chrysostome after Cyprians deathe, doethe repeate and confirme. Addinge these wordes.

Chrys.ho.ii
in epist. ad
Ephes.

There is nothinge doeth soe prouoke God as the diuision of the Church. And albeit we should doe innumerable good deedes, yet notwithstandinge

withstandinge we shall be punished
 as greuouſlye as they were whiche
 did rende Chriſte his owne fleſhe
 and bodye, if wee diſſeuer in pee-
 ces the full integrytie and vnytie
 of the Church. And finallye hee
 concludeth thus. I doe heere, ſaye,
 and proteſte, that it is no leſſe ſinne
 to cutt and breake the vitytie of the
 Church, then it is to fall into hereſie.
 And thus muche I thought good to
 ſaye, (leuing infinite other thinges
 that myghte be ſayde,) touching the
 greuousnes of this ſinne of ſchiſme,
 wherby manye of oure bad Catho-
 liques in England, may ſee in ſome
 parte, the miſerable daungerous
 caſe wherin they ſtande, by ſleeping
 ſoe careles as they doe, in this ſinne.

See more of
 the greatnes
 of this ſinne.
 Aug.ep.50.
 152.Ser.181
 de. Tem.
 in. psal. 88.
 Fulg. li.de.
 Fi.ca.37.38.
 39.Greg.lib
 14.Mor.

But nowe that this acte of go-
 inge to the proteſtantes Churches
 and prayers, is a ſchiſmatycall acte,
 and ſuche a one, as deuybeth from
 the vnytie of the Church: it is
 eaſy to be proued for that ſchiſme
 is, accoꝛdinge to Saynnte Augu-
 ſtine

That goinge
 to church is
 ſchiſme.

The 1. Parte Contayning

Lib. 2. cont.

Cresco, ca. 3

The defini-
tion of Scisme

Aug. q. 11.
in. Mat.

The differ-
rence betwixt
an heretique
and a Schisma-
tique.

Vnitie of the
Churche stan-
deth in three
things especi-
ally.

to S. Austen, A seperation of them
that thinke the same thing. That is,
a different kinde of seruice of God in
those men that doe not differ in opi-
nion in relygion. The which thing,
he expresseth more plainly in an other
place, putting the difference betwixt
hereticks and Schismatiques, saying.
Schismatiques are made, not by differ-
ence in faythe, or beleefe, but by the
breaking of the societie, or vnytie of
Communion. Now, the Communi-
on or vnytie of the Churche, consist-
eth in these three thinges: to wit,
that al Christians haue one sacrifice:
one and the selfe same Sacramentes:
also one and the selfe same seruice of
of God. But they which goe to the
protestants Churches, haue no sacri-
fice at al: nether haue they any more
then two of seuen sacramentes: and
those two also so mangled, that of the
two, scarce one is a sacrament, as
they vse them. And as for their ser-
uice, it hath no parte of the Catho-
lique seruice, as I wil shewe heraf-
te.

He therfore, that goeth to this service, and willingly seperateth himselfe from the Catholique service and Communion, breketh the vnitie of Communion of the Church, and consequentlye, committeth schisme.

But some man perhapes will saye, I doe it not willinglye, but I goe to Church by constraynte of the publyque lawes of my Realme: I aunswere, that here is some kinde of constraynte externall, but not so muche as maye take awaye the libertye of thy will, whiche is internall, as the Philosopher willye discoureth. For, this constraynte, is but conditionall: That is, ether to doe that whiche is commaunded: (for example, to goe to the Church) or else, to abyde this or that punishment that the lawe appoynteth. The whiche penaltye, if thou wilt suffer, thy will is free, to doe what thou wilt. Neither can any mortall power constrayne it further. Doe that,

suche

An obiection
of could Catholics, with
the answer.

Arist.lib. 3.
Ethico.

The 1. Part Contayning.

Actions extor-
ted by feare
are simply free
actions, & on-
ly violent in
part.

Suche an action as I haue talked of
(for example, going to the Church
for the auoyding of temporall losse,)
is called bothe by the Philosophers
and Deuins. Inuoluntaria secundum
quid, simpliciter autem voluntaria.
That is: in parte or in some respecte,
vnuoluntarie. But absolutely, and
simplye it is to be accounted volun-
tarye. And therfore, they are to be
esteemed good or badde, punishabie
or rewardeable, euen as other free
actions are: for other wyse, no sinne
shoulde be punishheable. Seeinge
euery noughtie action commonlye
hath some kynde of compulsion in
it, but yet it maye not be excused
thereby. As for example the mur-
therer maye saye that he dyd it not
willingely, for that he was com-
pelled therunto by rage of anger.
And the lecherer maye saye, his
fleshe compelled hym to sinne: and
to take sitter example for oure
purpose: all those that denyed
Christe in tyme of persecution for
feare

Mark thes ab-
surdities.

feare of tormentes, myghte by
 youre obiection, saye that they dyd
 it not willynglye but by compul-
 sion of tormentes, and therfore
 were not to be damned for it. But
 yet Chryste sayde, that he would
 take it as done voluntarilye, and
 therfore damne them for it, by
 denyng them openlye before his
 Father, and bys Angels, at the **Mat.10.**
 daye of iudgemente. And yet to **Luc.12.**
 geue an other example nearer to
 oure matter: Saynte Ihon sayeth
 of the noble men and gentlemen **Io.12.**
 of Iurpe in his tyme. Manye of
 the princypall men dyd beleue in
 Chryste, but they did not confesse
 hym outwardlye for feare of the
 Pharises lest they shoulde be caste
 out of the Synagoge, for they dyd
 loue more the glorye of men then
 the glorye of God.

Here we see the acte of these noble
 men and Gentyle men: also the com-
 pulsion to the acte, the cause of their
 compulsion & lastly S. Johns iudgment
 vpon y^e acte. The

The 1. Part Contayning.

The acte, whereof they are accused is
onely boulding their peace, and not
confessing Christ opely, according as
they did inwardlye beleue of him:
The cause or excuse that they had to
laye for them selues, was, the feare
of the Pharises or Magistrats which
compelled them against their willoe
to doe. Now, what punishment they
feared at the Pharises handes S.
John expresseth, saying, that it was,
Lest they should be cast out of their
Synagoge. The which punishment
was then, and is now at this day,
amongest the Iewes, the greatest
punishment, besides death, that can be
devised. For he loseth thereby al offi-
ces, dignities, and credit whatsoeuer:
noe man may buye or sel with him:
noe man may visite him, or talke
with him, or salute him in the
streetes. Finally, it is a death vpon
earth (a great and sufficient excuse a
man would thincke) to answer for a
mans silence onely. For I see manye
a one in England, not onely to con-
ceale

What a great
matter it is a-
mongst the Ie-
wes to be cast
out of the Si-
nagogue.

'reale their owne consciences, but also
to speake against the same for a lesse
cause. But what is Saynt Johns
iudgement vpon the matter? forsooth
he accepteth not the excuse, but con-
demneth them in a damnable mortal
sinne against the first commaunde-
ment, for doinge the same, saying.
That by this silence of thers they did
put the glozve of God behynd the glo-
rye of men, and thereby shewed that
they loued men, better then God,
Noe doubt but to their everlastinge
damnation, except they hartelye re-
pented them. The which I would
haue those vntwise & fond noble men
and gentle men in England to consi-
der, which perswade both them selues
and other men that in these trouble-
some tymes, a man maye without
offence keepe his conscience to him-
selfe: but especiallve those that doe
not onelye hould their peace, but also
doe against their conscience, what so-
euer is commaunded them, sayinge,
that al which is done amisse shal not be

A seuerie iudg-
ment geuen
by S. Ihon a-
gainst dissem-
blers for the
time,

The 1. Part Contayning

A bad shift of
dissemblers.

be layed vppon them, at the daye of iudgement, but vpon the Prince and the Magistrats, which compel them to doe the same against their owne willes. But what compulsion this is, and how furre it shal excuse their doings, I haue now declared. Wherefore hereafter let noe man saye, that he goeth to Church against his wil, thincking thereby to excuse him selfe from schisme.

Besides this, to proue it schisme, yea, and that obstinate and rebellious schisme, it were sufficient to knowe that the meaninge, wil, and commaundement, of the general and vniuersal Catholicke Church at this day, is, that Catholicke men should not present them selues to Protestantes Churches, or conuenticles, seeing they are denounced open enemies to the foresayde Church, and their religion hath bene as orderlye condemned in the last general Councel of Trent, As the doctrine of Arius was, in the first general Councel

cel of Pice. And albeit the Council
 of Trent made noe particuler decre
 of this matter, yet is their noe cause,
 whye any man should take any hould
 thereat: seeing the reason thereof was
 because such a decre was needles: for
 the Church hauing alredye condem-
 ned from the beginnunge al prauinge
 with Heretykes, or reparing to their
 conuenticles: it was sufficient for the
 council onely to condemne the Pro-
 testantes for such men, without anye
 further particuler prohibitinge of o-
 thers to come to their Churches, and
 seruice, seeing their conuenticles be-
 ing once pronounced to be heretical,
 the other was to be presupposed. And
 this is the true meaning of the con-
 cel, what soeuer others saye, to sha-
 dolue their imperfections.

Can. Apost
 63. 44. 45.
 apud Euf. li.
 7. caq. 9.

what the Coss
 cel of Trent
 determined a-
 bout goinge
 to church.

Howbeit, some doubt beinge at
 that tyme, moued by certaine of the
 Nobilitie of England: whether they
 might not lawfully without offence
 goe to

The 1. Part Contayning

to Church to doe some more temporall acte (as, to beare the sword befoze her Maiestie or the lyke): it was debated by .xij. learned men there, at the Councils appoyntment, and determination then given, that only for suche a cause, they myght goe to Church. As for example, if her Maiestie should appoynt certayne Catholykes, to meete at Poules, to intreate of matters of the state, and that at suche tyme as service were sayde there: and this was Naaman Syrus his case, that: who was permitted, (as most men take it,) for a tyme, to goe with his kinge and hould hym vp vppon his shoulder, when he went to the temples of the Idoles. Now, that there hath bene a general custome, rule, and Canon of the Church, prohibiting to goe to the Churches and conventicles of heretiques, it is playne, by the testimonye of al antiquitie. The Apostles them selves in their threescore and thirde Canon, saye thus. If anye man

4 Reg. 5.

The case of
Naaman Si-
rus.

Can. Apost
63.

man ether of the clergie, or laitye, doe goe into the Synagogue of the Jewes or into conuenticles of heretiques to praye, let him be depofed, and excommunicated. **This Canon** of the Church, was exactly afterwarde kepte, and is mentioned very often, by the Fathers and counsellors, by occasion of the lyke matter. As for example, when Origen was by a certayne necessitie, compelled to dwell in house together with one Paule, an heretique, to whome there resorted often, not onely heretiques, but some simple Catholiques also for the fame of his excellent eloquence: yet they wixt of Origen. That he could neuer be induced, by any meanes to be present at prayers where Paule was. And the reason is put downe by them to be this. For that Origen euen from his youthe had kept and obserued most diligently the Canon of the Church. Here we see, what accounte was made in those dayes, of this Canon

The olde Canon forbidding the going to hereticall Churches.

The example of Origen.

Euseb. li. 6.
hist. ca. 3.
Nicep. li. 5.
capit. 4.

The 1. Part Contayning
Canon of the Church.

The exam-
ple of Hera-
clas.

Euseb. li. 6.
capit. 12. &
Li. 7. capit. 6.

Sozo. li. 3.
capit. 9.

The example
of Athanasius

Furthermore S. Dionysius
Alexandrinus a lerned Father, tal-
kinge of one Heraclas Byschoppe of
Alexandria, and scholer of the afores-
sayde Drigen, and shewinge howe
the sayde Heraclas, had excommuni-
cated and cast out of the Church cer-
tayne Chyristyans, soz that they were
accused to haue vsed muche the com-
panie of a certayne heretique: he ad-
deth this sayinge. This Canon, and
this example, haue I receyued of our
holy father Heraclas. The lyke ob-
seruation of this Canon is noted in
Athanasius: whose comminge to An-
tioche, fled the common and publique
Churches which were vsurped then,
by one Leontius, an Arian Byschoppe,
and his clergye: and seeking out the
Catholiques that were in the Cytie,
which then by contempte were called
Eustathians, because thei helde of the
Communion of their Catholique de-
posed Byschoppe, named Eustathius,
(as Catholiques now in Englande
are con-

are contemptuously called Bapistes,
for houlding of the Communion of þ
Bishope of Rome,) and finding them
out did secretly communicate with
them, as sayth the historie. Conuen-
tu in ædibus priuatis peracto. That is.
making their assembly or Church,
in their pryuate howses. Howe lyke
is this case, to oure state now adayes
in England? The lyke respecte to this
Canon of the Church, had Alexander
Bysshop of Constantinople, who wi-
shed rather to dye, then to remayne
in the Church, when Arius the he-
retyque, shoulde come in to the same.
So this Canon had also respecte, the
people of Alexandria, soe muche com-
mended by Athanasius him selfe, who
woulde rather praye together by
them selues in the Church yarde
without couer, then enter into the
Church to praye, where George the
Aryan Bysshope was. The lyke
consideration had alsoe the people
of Samosatium, whose after the
depryuation of their vertuous and

Theo. li. 1.
capit. 14.

The example
of the People
of Alexandria

Theo. li. 2.
capit. 14.

Of the People
of Samosa-
tium.

D. y.

Catholique

The 1. Part Contayning

Catholique Byshope Eusebius, and
the thrusting into his place, by the
Arians of an heretical Bysshop called
Eunomius: they would no more,
come at the Church: of whome The-
odorete writeth thus. None of the
inhabitan-tes there, poore or riche, ser-
uant or artificer, husbandman or gra-
ter, man or woman, yong or oulde,
would come to the Church, but the
Bysshop was ther alone, for no man
would ether come to his sight, or talk
with him, albeit he was reported to
haue vsed him selfe, very modestlye,
and quietly amongst them. Pape
yet further then this, the people of
Rome hauing their true Catholique
Byshope deposed by the Arians,
and an other called Feler, thrust
vpon them, not an heretique, but a
schismaticke, (for the historie saith,
that he was sound in sayth and helde
soundly the religion set downe in
the Councell of Nycæ,) yet because
he was a schismaticke, and was
content to take holy orders of the A-
rian

Theo. li. 4.
capit. 14.

The example
of the People
of Rome.

Arian Bishops, and to communicate with them: the whole people (as I sayde) did flee him, and as the historie sayeth. None of the inhabitants of Rome, would enter into the Church, soe longe, as he was within. Thus we see, the scrupulositie of christyan Catholics in those dayes, and that, (as they thought) vpon good cause, for the auoydinge of schisme. If anye man can shew me a warrant since that tyme, for the enlarginge of oure consciences nowe a dayes, I woulde gladlye see it.

Theo. li. 2.
capit. 17.

Yow haue hearde in the beginninge of this reason, the opinyons of our fore fathers, in the primitive Church, what a great and heynous sinne it is, to breake the vnytie of the Church, or to dysobey the same. Agayne, it is certayne, that the Church telleth vs, (if the voyces of all the Bishops and learned men in Christendome and of the supreme Pastour too, be the voyce of the Church) that goes

The conclusion of this Reason.

D. iij.

ings

The i. Parte Contayning

going to protestantes Churches, is forbidden vs, what excuse then, shal those men haue from obstinate schisme, that not withstandinge all this, wil yet thinke it lawfull: especialy, the thing being nowe in practise, and so many men suffering for the same? Assuredly they can looke for no other account to be made of them, but as Christ willeth vs. If he heare not the

Math. 18. Church, let him be to the as an heathen, and as a publicane. **The which wordes S. Austen sayth.** Are more greuous and terrible, then if he had sayd let him be strookē with a sword, let him be consumed with the flames of fyre, lett him be deuoured of wylde beastes,

Aug. li. 1. cōtra aduers. leg. & proph. ca. 17.

Math. 16. And a lyttle after, talking of the bande where with the Church maye bynde a mannes sinnes by authoritie geuen vnto her of Christ, he sayth. A man is bounde more bytterlye, and more infortunately, by the keyes of the Church, then by anye other moſte greuous and harde bandes

The dreadful
Sword of the
Church.

bandes, albeit they were of yron, or of Adamante stone. Let could Catholiques in Englande marke this, and not thinke they are free, when they are in these bandes: no; thinke they are Christians, whē in deed, they are Heathens, and Publicanes. It is a natural infirmitie of ours, to thinke willingly to wel of oure owne case; and passio permiteth vs not, to iudge indifferently in these matters. Let vs therfore consider of other mens cases, and by them coniecture of oure owne. If in S. John Crisostome his tyme, when there was an Arryan Church, and a Catholique Church, known in Constantinople, and both of these Churches, calling people vnto them, and the Emperour fauourynge moze the Arrians then the Catholiques: if (I saye) in that case, some Catholiques leauing S. Chrysostomes Church, should haue gone to the Arrians Churches to seruice, vpon obedience to the Emperour: what would we thinke of the now: wold we esteem
 D. iij. them damned,

An important
 consideration
 for Schismati-
 ques.

Note this sup-
 position.

The 1. Parte Contayning

damned schismatiques or not, yet
they had dyed soe, Consideringe
their disobedience to the bishoppe, and
their perfidious betraininge of Goddes
catholike cause in that time of triall:
I thinke yes. Then let vs not deceiue
our selues, for this is our case nowe.
And yf in al mens iudgmentes, that
acte would haue seemed Schisme (for
disobeying one particuler and priuate
Bishoppe, and breaking from his com-
munion) what shal we saye for diso-
beying the generall Pastour of al: &
breakinge from his communion: Of
whom, the noble martyr of Christ S.
Ciprian, aboue fiftene hundred yeres
agone, said thus. Heresies and schisms
haue sprong of none other cause, then
for that men doe not obey Gods Pre-
ist, and for that they doe not thincke
or consider that ther is one only Priest
whoe is Iudge in Christs stead for the
time: Vnto whom if al the vniuersall
brotherhood would obeye in deuine
functions, no man would mooue anie
thinge against the college of Priests,
nether

Cip. ep. 55.
ad Cornel.

A notable
discourse of S.
Ciprian for o-
being one ge-
neral Pastour.

nether after the iudgement of God, the suffrage of the people, the bishops consent once put downe, in any matter, would any man dare to make him selfe a iudge of the Bishoppe, and consequently of God: nor by breakinge Vnitye, teare and rente the Churchie of Christ.

The Fiste Reason.

The fiste reason, wherefoze a Catholike may not goe to the Church on. *Participati-*
of those of the contrarie religion, is, soz feare lest his presence may be interpreted by God to be consent vnto their doing; and soe he be made partaker of their punishment. Concerning which we must vnderstand, that of al the enemies that God hath in this world, there is none in soe hygge displeasure with him, as he who once knowinge the trueth, and beinge re- ceaued into his house (the Catholike Church) runneth out agayne, and by *1. Tim. 3.*
newe deuised doctrines, vereth and molested

The 1. Part Contayning.

2. Cor. 11.

Ephe. 5.

1. Cor. 12.

Colos. 1.

How greuous
a sinne Here-
tic is.

2. Pet. 2.

Luc. 11.

Tit. 3.

molesteth the same, being not onely the house (as I haue sayd) of Christ, but also his spouse, nay, his owne body. Which sorte of men, the scripture calleth, Heretyckes: whose curse and reprobation in this life, is more greuous then anye other sinne whatsoeuer: and the damnation for the tyme to come more intollerable. For that as S. Peter sayeth, It had bene better for them neuer to haue knowen the waye of righteousness, then after they knew it, to turne backe agayne. And these are those men, of whome Christ sayde, that one diuel goeing forth in their first comminge to the sayth by Baptisme, he after wardes entred agayne with seuen other diuels worse then him selfe: and soe made the ende of that man, worse then his beginning. And Saint Paul geueth a maruelous seuerer iudgement vpon them, when he sayeth, That Heretyckes, are subuerted, and doe sinne, and are damned by their owne iudgementes. First he sayeth, that they are subuerted, or ouer-

ouerthrowen, because they are blot-
 ted out of the booke of lyfe: Secondly,
 that their whole lyfe, is sinne vppon
 sinne: because they are vtterlye depri-
 ued of God his grace, without the
 which we can doe nothing but sinne.
 Thyrds he sayeth, they are damned
 by their owne iudgementes, ether
 for that they chose wittingly, to leaue
 the Catholicke Church: (out of the
 which they knew their was noe sal-
 uation) or els because, the most of
 them doe know that they doe amisse,
 and yet for pryde they will not come
 backe. So that euerye waye, their
 case is verye pitifull and lamen-
 table.

This point the holy Fathers of
 the Church doe often tymes handle
 verye seriouslye and grauelye, pro-
 uing, that Heretyckes more offend
 God, and are in surer waye state,
 then anye offender els in the worlde:
 and namelye, more then ether Jew or
 Gentile. For þ which cause, they note
 that

S. Pauls descri-
 ption of an
 Hereticke ex-
 pounded.

The 1. Part Contayning.

Vide Aug. that the new Testament biddeth vs
 in psal. 54. not to beware of Jewes and Gen-
 Cyp.ep.76. tiles, but of Heretickes in many pla-
 Amb.li.de ces. The reason is, for that they are
 incar.ca.2. those wolves, which Christ foretould
 Rom.16. vs shoulde come in sheepe skinneres:
 Matt.7. which as S. Augustine sayeth, shal
 2.Timo.2. pretend to be very good sheepe, and
 Aug.in psal. frendes to Christ and to his sheepe-
 39. fould: and yet with Christ his owne
 wordes, they shal teach you to denye
 Christ, to teare the sheepesould in pec-
 ces, and to disperse the sheepe. Nay,
 they shal sleve more soules with the
 word, then ever Tyrantes did with
 the sword. Agayne, S. Austin proneth
 Aug.Li.2. at large in an other place, that Here-
 cont.aduer. ticks are those Antechristes, of whom
 cap.12, S. John spake when he sayd. That
 1.Ioh.2. manye Antichristes are nowe gonne
 out: meaning of Symon Magus, Ce-
 rinthus, and other Heretickes of his
 time. Of which Antichrists he sayeth,
 2.Thes.2. that S. Paul did pronounce that ter-
 rible saying, that they weare. The
 men of Sinne, the Children of destru-
 ction

tion. As who would say, that albeit all other noughtye men weare in-
wapped with the guilt of sinne, and
of their owne destruction: yet those
men aboue al others, for ther eminent
wickednes, were properlye to be cal-
led the men of sinne: and in respect of
their heynous sinne of slauering of
soules, and the heauye sentence aby-
ding them for the same, they were pe-
culierlye to be called, the Children of
perdition and damnation.

This therefore beinge soe, that the
deepe displeasure of God, and his hea-
uy hand hangeth moze ouer the heads
of Hereticks and Schismaticks, then
ouer any other people in the worlde: it
is noe small daunger, for a man to
ioyne him selfe with them, especiallye
in the aye, wher ein principallye they
offende God: which is, in their assem-
blyes, Seruices, false teachinges and
prechinges: at which tymes God his
turle is lyke most abundantlye to
descende vpon them, and vpon those
also that doe assiste them. For as S.
Paul

Hereticks off-
end God most
in ther seruice.

The 1. Part Contayning

Rom. 1.

A vain excuse
of Schismatic-
kes confuted.

Ioh. 2.

Psal. 25.

Psal. 49.

2. Tim. 4.

Paul sayeth, They are worthy of death, not only that doe euil, but they also which doe cōsent vnto them. And that thow maist not excuse thy selfe, and say: I am there in body, but I consent not to them in harte: S. John expresseth farther, what it is to consent vnto them, or to communicate with them in their woꝝkes, saying. He that sayeth as much as God speede them doth communicate (or participate) with them in their noughtye woꝝkes. Which thinge the Prophet Dauid knew wel, and therefore sayde, that he would not soe much as sitt downe with such men, and objecteth the contrarye fault to a wicked man, saying. When thou sawest a theefe thou wast content to runne with him: He doth not accuse him, you see, for stealinge with him, but for goeing or running with him, and for keeping him companye, albeit he consented not to his robbery. And Saint Paul commaunded Tymothye, not to consent to Alexander the Heretycke, but to anoynt him

him. Lykewyle, he commaunded the Romayns, not to consent to o^rther such lyke fellowes, but to decline o^r turne awaye from them.

Ro.6.

finallye, Saynt Pauls wordes are general and playne of all such men, when he sayeth. Hereticum hominem evita. Auoyde an Hereticall man: He sayeth not, (goe to Church with him) but beleue him not, o^r consent not to him in thy harte. This is our interpretation foysted in, thereby to boulster vpp our owne dissimulation, towherein we presume farther; then we shall be able one daye to iustifie: As that foolish Prophet did, which being sent to preache in Schismaticall Samaria (but not to eate with them) ventured farther then his commission, and by perswasion did eate with one, whoe sayde him selfe to be as good a Prophet of God as the other (as the Protestantes doe saye them selues to be good Catholics) but this venturous Prophet was slaine by God for his labo^r.

Tit.3.

3. Reg. 13.

It

The i. Part Contayning

Gen. 19.

The company
of heretiques
how daunge-
rous it is.

Cyp. ep. 76.

A notable say-
inge against
oure Schisma-
tiques.

S. Iohn afraid
of the compa-
nie of an hery-
tique.

It is very perilous to be amongst
the enemies of God. If Lot he had
stayed but two houres longer in So-
dome, he had dyed with the rest. The
terrible death of al them which were
in companie with those thre rebellious
schismaticques, Chore, Dathan,
& Abiron, ought to moue vs muche:
of which number, it is to be thought,
many were simple and ignorant men
and had little parte of the malice and
noughtie meaninge, of their ringe le-
ders: but yet for companies sake, al
perished together. The which ex-
ample, S. Cyprian applyeth to oure
purpose, asking of vs, if these men
so perished for beinge only in compa-
nye with those schismaticques? Are
not we affrayde to be muche more
punished (saythe he) assistinge and
furthering (by our presence) hereti-
call oblations, prayers, sermons, and
errours.

S. Iohn the deerey beloued of
oure Saviour, had as muche cause
to presume of his masters fauour, as
wee

we haue: and yet he durst not, soe
 muche as staye in the bath, to washe
 together with Cerinthus the herety-
 que. For so he saythe. Let vs flee from
 hence, lest the bathe fall vpon vs, in the
 which Cerinthus the enemye, of truthe
 is. Marke, how he was not onely af-
 frayde, lest the bath would fall: but
 also, lest it should fall vpon him for
 keeping the other companie. What if
 anye Prince should haue willed S.
 John to haue come to Cerinthus his
 seruice, prayers, and sermons? If the
 histories reporte that the Apostles &
 their Disciples would not, so muche
 as talke or reasone the matter with
 anye of the heretiques of their tyme,
 but fled their companie for feare, lest
 some part of their punishment, should
 light vpon them: what wise man
 nowe, will dare to goe to their pray-
 ers, and assemblies? To conclude, I
 would wishe euery man to consider
 the admonition of the Angell of
 God to Christians, talking of all
 wicked congregations vnder the name
 of Babylon.

Euseb. li. 3.
 capit. 22.

Note this sup-
 position.

Niceph. li. 3.
 capit. 30.

C. s.

of Babylon.

The 1. Part Contayning

Apoc. 18.

Babylon. And I hard an other voyce from heauen, saying, goe out my people from her, to the ende that you be not partakers of her sinnes: and to the ende you doe not receaue of her scourges: because her sinnes are come vp to heauen, and God hath now remembred her wickednes. Marke, how he saythe. To the end that you doe not receyue of her scourges. And yet, it is certain, that the people of God did not consente in harte, to the wickednes of this place, which they are bidden here to flee: but only were present there, and yet we see, how dangerous it was to them to be partakers of the punishment, if God of his goodnes had not remoued them out.

THE Syxth Reason.

6. Dissimulation.

THE Sixth cause, why a Catholique may not come to Church, is, because he cannot come without dissimulation. The which, in matters of Conscience and religion, is trecherie to God almightie, and a very dangerous matter. For as the worthy Father

Father S. Ambrose saythe. It maye
 be lawful somtimes in a monye mat-
 ter, to hould thy peace, but in Gods
 cause, where there is danger in comu-
 nicating with his enemies, to dissem-
 ble only, is no smal sinne. The reason
 wherof, is that soze saying of Christs
 owne mouth. He that is not with me,
 is againste me. As though he had sayd.
 He that dissembleth, & knowing me
 and my cause to be oppressed, houldeth
 his peace, & defendeth me not, I will
 houlde him in the number of my ene-
 mies, that are against me. According
 to the which rule of Christs, S. John
 (which wel knewe the inward & se-
 crete meaning of Christs,) speaking
 of certayne poble men and Gentle
 men of Iurpe. (The which did beleue
 in Christe, but durst not confesse him
 openly for feare of the Iewes.) Conde-
 neth them of a great & danable mo-
 tall sinne against the firste comande-
 mente, for the same: sayinge, that by
 this acte, they shewed that they loued
 the glozy of men, more then the glozy
 of God. By the which exāple, we see,
 C. y. y we doe wil.

Ambro. li. 2
 offi. cap. 24

Math. 22.

Iohn. 12.

The 1. Part Contayning

Dissemblinge
in Religion is
treason against
God.

Rom. 10.

Aug. de Fi.
& sim'ca. 1.

The subtiltye
of Heretickes.

wilfully dishonour God, and consequently commit damnable treason against him, when we do for any feare or other tempozal respecte, dissemble our faith, and hould our peace against our consciences. The which thing S. Paul consideringe, he layeth downe vnto vs a general rule. Ore fit confessio ad salutem. To be saued we must needes confesse our faith by mouth, or open speech: Upon the which wordes S. Austin sayeth. We can not be saued out of this wicked and malignant world, excepte we endeuoring to saue our neighbours (besides beleeuing) do also professe our fayth by mouthe, which we bere in our harts, the which fayth of ours, we must prouyde by godlye and warye watchfulnes, that it be not in any respect hurt or violated, by the craftye subtiltye of Hereticks. Note his admonition, let it not be in any respect violated with craftye subtiltye. As for example, by tauing a man to yelde a litle against his conscience to goe once to Church, to stave but

but a litle there, to haue Seruice in his owne house, or the lyke: In the which, if a man might say (as comonlye they doe say in euil meates) that a litle, wil doe but a litle hurte, it were more tollerable. But seeing the matter standeth as it doth, in poysons, wherof euerye litle drāme wil be thy bane: No maruel though men shewe them selues more scrupulous. Heare the iudgment of a whole cleargye in the Primatiue Church, & alleaged by S. Cypriā & Martyr of Christ. Whereas the whol mystery of faith, is vnderstood to consist in the confessing of the name of Christ, he that hath sought false sleightes for excuse thereof, hath now denyed it: & he that wil seeme to haue fulfilled such statutes & lawes, as are set fourth against the gospel, in so doing he hath obeyed thē in very deed: For as much, as he would haue it seeme that he hath obeyed them. Here you see now, al dissemblinge of our faith takē, for denyng our faith: and al seeminginge, to be condemned, for doinge.

Cij.

The

Cler. Rom.
apud Cyp.
epist. 31.

Who dissem-
bleth his faith
denieth it.

The 1. Parte Contayning

2. Mach. 6.

The which that ould valiant champion of God Eliazarus, ful wel knew, when he rather chose to dye, then to seeme to eate a peece of flesh (albeit he did it not in dede) contrarie to the lawe of God. And the reason he geaueth for it, is this, It is not fit for our age to fayne. O good Eliazarus, if it were not fit for thy age, to fayne or dissemble in matters of religiō, what shall we say of our age, wherein, for many respectes, we are moze bounde to confesse our Lord, and master, and his Catholicke religion, then thou werte? For that, we haue receaued moze benefits at his hands, and haue seene how he confessed vs befoze his enemies and ours, and could not be brought by anye feare or tozment to deny vs. But wel, ther wil be wicked men, and dissembling Christians stil: Yet notwithstanding, Gods law must stande, set downe by Christ his owne mouth. He that shal blush or be ashamed of me & my sayings, of him shal the sonne of man be ashamed, whē he shal

Luc. 11.

Blushynge at
Christes cause
is damnable.

shal come in his maiestye, and in the
maiestye of his Father, and of his holy
Angels. We doth not onely say, if we
doe deny him, but if we do blush, or be
ashamed to confesse him: which cōside
ration made the Apostles, and other
seruāts of Christ, so peremptorily to
proceede in confessinge openlye their
sayth, with what daunger soeuer it
were. And S. Paul geueth a reason
of it, when he sayeth, Woe be vnto me
except I doe preach the gospel. What
is, except I confesse it, except I set it
forth, what daunger bodelye soeuer
come thereof. And in the actes of the
Apostles, the high Preists and magi
strats commaunded not the Apostles
to be of their religion, nor yet to come
to their seruice, in their sinagogues,
but onely to hold their peace. And
that they should not speake or teache
any more in the name of Iesus. But the
Apostles utterly denied to obeye the cō
maundemēt, & in the chapter folowing,
being takē again for not obeying, wer
asked in opē iudgmēt by the magistrats

1. Corin. 9.

Act. 4.

Cijij

thus, we

The 1. Parte Contayning

Act. 5.

We cōmāded you straightly to teach no more in this name, and how chanseth it, that you haue filled al Ierusalem with this doctrine. And Pecter answered with the reste of the Apostles, We must rather obey God, then men. As whoe shoulde saye, that if they should haue granted to dissemble and not to speake openly, they should haue denyed God, in obeying men moze then him.

Marke this
supposition &
apply it to our
tyme.

What if the high Priests and Magistrates should haue sayde vnto them: well, we are content that you liue with youre Conscience, soe you kepe it to your selues, & trouble not the state, and soe that you will, (for obedience sake) some tyme come to oure Synagogues shewing your selues, confor[m]able men to oure proceedings. Nay, what if they shoulde haue sayd: Some of you also, for outward shewe, (keeping alwayes your Consciences to your selues) must flee this odious name of Christians, and seme to communicate nowe and then with

with vs, in our Sacrifices and ceremonies: we are content also, that soe of you shalbe our officers and Iustices of peace, Coucellers and the like, so that you wil somtimes, (for orders sake) punish some of those indiscreete felowes of your religion, which cannot be content to kepe their Consciences to them selues: soe you wil also geue some pretye, sharpe charge in your circuites, sessions and assemblies, (alwayes keeping your Consciences to your selues) & if some of you also wil som times step vpp into the pulpet, and speake three or fower earnest wordes against this religion, it shal be verye gratful vnto vs, especially if you wil affirme it with an oth which we haue deuised for the same purpose: and this doinge, we assure you, that you shal liue quietly to your owne Consciences, & we shal account you for god subiectes. If, I saye, the Magistrates of Iurpe at that tyme should haue genen to the Apostels & other Christians this swete charme: doe you

The manner of dissemblinge Schismatiques liuelye expressed.

O damnable dissemblinge: this is done by manye in Inglande.

Liuinge to a mans owne conscience, by leauinge him self no conscience.

The 1. Part Contayning.

you thinke that they could haue abiden to hear it al out, whose hartes did rise and swel at two wordes only that they spooke, for the intreating of them to hould their peace: And yet many a thousand now in England, being as thoroughly perswaded in hart of y^e truth of the Catholique relygion as the Apostles & other Christiāns at y^e time were of theirs, are content notwithstanding, to heare, digest, admit, & execute, al, or most parte of these things recited, contrarie to the sayd religion. And yet besids al this (which is moze to be wondzed at) they are not ashamed to perswade thē selues that they shal one day come to that glozy wher in the Apostles now are. But this is desperate pzesumption. And therfor we see what a iust cause this is, for a Catholique to refuse to come to the churches of the contrazy religion.

Desperate Presumption.

THE Seuenth Reason.

Noughtry seruice

THE Seuenth Reason, why a Catholick may not yeld to come the protestantes churches is, because the seruice which they

they vse, is nought and dishonorable to God, and therfore, no man can cōe to it, or heare it, or seme to allow of it by his p̄sence, without great offence to God. Neither is it sufficient to say (as cōmonly they vse to say to beguile simple people withal) that it is the Scripture, taken out of the Gospels, Epistles, Psalmes, and the like. For by that argument, the Iewes service were good at this daye, which is take out of the old Testament: and al heretiques service that ever was, seemed to be nothing but Scriptures. For, as S. Austen in diuers places noteth, it was alwayes þ̄ fashion of heretiks to haue Scripture in their mouthe, & to cleue only to Scriptures, and to refuse traditions as inventions of men. And we reade of the arian heretiques, how they were wont to singe Psalmes in the stretes of Constantinople, therby to allure the people to them. And yet we may not say, that their service was good: like as we cā not say that the deuils talke was good with Christ al

Aug. to. 6.
cont. Max.
li. 1. initio. &
iter. vers. fi.

Al heretiques
vaunte Scripture.

Math. 4.

The 1. Part Contayning.

Hier. in ca.
4. & 8. Ofc.

Ignat. ep. 2.

Aug. in ps.
54.

A litle euil
marreth agret
deal of good

albeit it were decked with allegation
of scripture, and other swete wordes.
Although therfore their seruice be ful
of scripture, it is noe good argument
that it is therfore infallible good. For
as S. Jerome sayeth of al Hereticks,
What soeuer they speake, or thinke
that they doe speake in the prayse of
God, it is the howling of woolues, &
the bellowinge noyse of madde bul-
locks: The reason whereof is that,
which the scholler of the Apostles S.
Ignatius sayeth. No man can cal him
good, or saye he doth wel, that doth
mingle euil with good. Wherfore S.
Augustine sayeth of the Donatistes,
schismatickes, and Heretickes, of his
tyme, that albeit they did sounde out
Alleluia with as lusty a voyce as the
Catholickes did, and in many things
else did agree in Service with them
(more then now the Protestants doe
with vs) yet their seruice was impi-
ous, and auayled them nothing. And
a litle after, vpon the wordes of God,
uttered by the Prophete, sayinge.
In

In manye thinges they were with me.
 &c. **S. Austin sayeth thus.** God granteth that Heretyckes in many thinges are with him, as in Sacramentes, Cerimonies, and the lyke: But yet for all that they are not with me (saith God in al thinges. For in that they are in schisme, they are not with me: in that they are in heresie, they are not with me: and therefore, for these few thinges in the which they are not with me, thos other many thinges in the which they are with me, shal profit them nothing. To come nerer to our purpose, their owne Apostle, and second Elias (as they cal him) Luther, cōdemneth al their whole seruise, for the denyng onely of the real p̄sence, saying. The Sacramentaries doe in vaine beleue in God the father, in God the sonne, and in the holye Ghost, and in Christ our Sauyours: al this doth auayle them nothinge, seeynge they doe denye this one Article, as false, of the reall p̄sence. Where as Christe doth saye, This is my body. **Loe hēre this Prophet**

In psal. 54.

Luthers opini-
 on of our Pro-
 testantes ser-
 uice

Cop. dial. 6.
 ca. 15.

The 1. Part Contayning

phet with the same spirite wherewith
he cōdemneth the Popes, he condem-
neth the Protestants, why should we
belæue him moze in the one, then in
the other?

Where in the
Protestants ser-
uice is euil, in
particuler.

1. Denysed by
them selues di-
fferent from y^e
rest.

2. Condemned
by y^e Puritains

But now to shew wherein the Pro-
testants seruice is euil, it were suffi-
cient to say, that it is deuised of them
selues, and altogether different from
al the seruice of Christendome besides:
and therefore not to be receaued by
Catholickes, with whom they deale
too chyldeishelye, when they say, their
seruice differeth in nothing from the
ould Catholicke seruice, but onelye
because it is in English: therby thin-
kinge to make the simple people, to
haue the lesse scruple to come to it.
The which how false it is, it shal ap-
peare by that which I wil saye here-
after. I myghte also bringe the opi-
nion of all the hotter sorte of Pro-
testantes, called the Puritayns, who
in wytyng, sermons, and priuate
speache, doe vtterlye condemne the
seruice

service whiche nowe Protestantes haue, and thereupon doe refrayne from it, as much as Catholicks. But I wil geue moze perticuler reasons, as foloweth.

First the scripture is read there in false and shameles translations, containing manifest and wilful corruptions, to drawe it to their owne purposes, as hath bene shewed in particular, by manye learned men in their woorkes: and is lyke to be (shortly) moze playnlye by the grace of God. As for example, throughe out the scripture, where Idoles are forbidden, they translate it Images, as in Sainte John they reade. Children keepe your selues from Images.

3. False translations of scripture..

Whereas the scripture sayeth Idoles: And this is, to make simple men beleue, that Idoles and Images are al one, which is absurde. For then, where Moyses sayeth: That God made man accordinge to his owne Image, We should consequently say: God

1. Ioh. 5.

Gen. 1. 3.

The 1. Part Contayning

Ephe. 5.

God made man accordinge to his owne Idole. Againe, where in contrarie maner S. Paule sayth. That a couetous man maketh his mony his Idole. We shoulde saye, that he maketh it, his Image. The which howe foolishhe it is, euerye man seethe, and it can not stande with anye sence of the Scripture. The like absurde translations they haue, in infinite othher thinges, which I cannot stande to rehearse. Let some man reade the latter ende of the xij. chapter of the second booke of the Machabies, where he shal see what labour their Englishe translatour taketh to shifte ouer the wordes of the Scripture, which talks of oblatiōs and prayers for the dead: and by that one place, let euerye man iudge of his fidelitie in the reste. For I am sure, that if a Boye should see corrupte Tullies epistles, in translatinge them in a Grammer Schole, he should be breched for his labour. The Scripture therfore, being read there, in false translations, it muste needes seeme to

2 Macha. 12.

See the Eng-
lishe Byble de-
dycated to
Kynge Henry.

seme to be false, which is blasphemie
against the holy Ghost the indyter of
them. Doe that by this, it appeareth,
that, that part of their service which
they pzetende to be Scripture, is no
Scripture, because it is by the malice
of the interpzetour false, the whiche
Scripture can not be.

Secondly, the service that Christi-
ans ought only to goe to, shoulde be
sayd, as also the Sacramentes admi-
nistred, by Priestes and such as haue
receyued the Sacrament of holy or-
ders, as al the general Councels and
fathers of the Church, shewe vnto
vs. And S. Paule when he saythe,
That no man maye take vnto him
this honour, but he that is called as
Aaron was. **Wherfoze** the same Paul
adviseth the Bishoppe Timothie, not
to geue this dignytie vnto any man
but vpon grete consideration, saying.
Doe not laye thy handes rashlye vp-
pon any man. But nowe that ether
all, or the moste parte of mynisters
of Englande, be mere laye men,
F. J. and

4. Sayd by lay
men.

Ig. ad Hier.

Chri. li. 3. &

6. de. Sacer.

& hom. 60

Hier. ep. ad

Helio. & ep.

85. ad Eua.

Ambro. in

Ephes. 4.

Heb. 5.

1. Tim. 5.

The 1. Part Contayning

and noe preistes, and consequentlie
haue noe authoritie in these thinges,
Con.4. Car. it is euident for manie causes: as
can.6. & Co wel for that they haue not receaued
ncil. Laod. the vnder Orders, which they should
can.24. haue done befoze Pzeisthoode, (as ap-
Iгна. ep.ad peareth by the auneynt Councel of
Anti.Arco. Carthage, wherin Saint Augustine
ca.3. was himselfe,) and by al the ffathers
bothe befoze and since: as allso be-
cause they are not ordayned by such a
Bishoppe and Pzeist, as the Catho-
licke Church hath put in that autho-
Can. Ap. 1. rity: which admitteth noe man for
& 2. & 68. Bishoppe, which is not ordayned by
imposition of thre or two Catho-
licke Bishoppes handes at the least.
Of al which thinges none are to be
founde amongest the Pzotestantes

Thyrdlve, their seruice is nought,
5. Falschoode because they haue dyuers false, and
& blasphemie blasphemous thinges therein: and
in ther seruice that which is yet worse, they soe
place those thinges, as they may seme
to the simple, to be verie Scripture.

As

As for example, In the end of a certayne Geneva Psalm. They praye to God to keepe them, from Poye, In the ende of Turcks, and Papistrye, which is their Geneva blasphemous. First, for ioyninge the Psalter. supreme minister and substitute of Christ, with the known and professed enemye of Christ, and speaking soe contumeliouslye of him, of whom al antiquitye in Christ his Church, hath thought, and spoken soe reuerently, callinge him. The hygh Priest of the Church. The Bishoppe of the Vniuersal Church. The Pastor of the Church. The iudge of matters of faith. The repurger of heresies. The examiner of all bishopps causes. And finallye the great Priest, in obeying whom all Vnitye consisteth, and by disobeying of whom, all Heresies and Schismes aryse.

Secondlye, it is blasphemous, for that they praye to be deliuered from Papistrye: meaninge thereby, the Catholique and onelye true religion, by the which all men are to be saued.

¶

Thirdly

The 1. Part Contayning

Thirddye, because they singe it, and make other simple men to singe it, in the beginning of sermons, and otherwise: as though it were scripture it selfe, and one of Dauid's psalmes.

Lacke of necessary things which it should haue in it

Fourthly, albeit the Protestantes service had not al this euil in it, as it hath: yet were it nought, because it hath not in it, those good things which Christian service should haue. For service maye be euil, as wel for hauing too litle, as for hauing too much. As the service of the Arrians was, for singing, Glozie to the Father, and not singinge the same to the Sonne. And as if a man should recyte his Creede, and leaue out one article (as in effecte the Protestantes doe the article of discention into hel) at the whole Creede were nought thereby. Nowe, how many things doe want in the Protestantes service, which should be in Christian service, it were too longe in euery poynte to rehearse: yet wil I (for examples sake) name two or thre things. First therefore, they

they haue lefte out the chiefeſt, and
 heygheſt thinges of al: which is the
 bleſſed Sacrifice of Chriſt his Bodye
 and Bloud appoynted by Chriſt, to
 be offered vp euerye day for thanks
 geuinge to God, for obtayninge of
 grace, and auoiding of al euil, and for
 the remiſſion of ſinnes both of quicke
 and dead: as with one conſent the
 Fathers of the Primatiue Church
 doe affirme. The which Sacrifice be-
 ing away, noe Chriſtian ſervice can
 be ſayed to be there: For ſo much as,
 for this cauſe were ordayned prieſts,
 neither can there any be called Prieſt
 but in reſpecte of this Sacrifice: Alſo
 in reſpect of this ſacrifice were Chri-
 ſtian Churches called temples, for
 this Sacrifice were made Altars:
 for an Altar is the place of Sacri-
 fice, euen as an armourie is the place
 where armour is. For this Sacri-
 fice was Prieſtes apparell made:
 Veſtments, Senſors, Frankenſence,
 and the lyke, in the Primatiue
 Church. Whereof all the Fathers,

op. hier.ca.
 3. Ign.ep.ad
 Smyrn. lu-
 ſtin. dial.tri-
 pho. Ter.li.
 de orat.Au.
 li.20.contr.
 Fauſt. ca.23
 Chry.hom.
 17.ad Heb.
 Gre.li.4.di.
 ca.57.
 Hiero,ep.1.
 ad Helio.
 Chry.li:2.
 de Sacerd:
 Cyp:ep:5 4
 & li:1,ep:2.
 Au.ser:25 2:
 de tempo.
 Optat. li: 6.
 cont:Donat:
 Au,in pſa:
 113.conci:2.
 & Poſid.in
 vita Au.ca.
 Coun. 24.

The 1, Parte Contayning

Councells, and hystories doe speake
so muche.

Concil, flor
& constât.
scio, 15.

Six Sacraments

Aug. li. 19.
cont. faust.
cap. 11, & 16.

Aug. su le-
uit. que. 84.

Ceremonies.

The second thinge, which the
Protestants service leaueth out, is,
noe lesse then six, of the seven Sa-
cramentes, which the Catholique
service of God doth vse: (for as for
their communion it can be no Sa-
cramēt as they doe vse it.) The com-
moditie of which Sacraments, in
the Church saint Augustine saythe.
That it is greater, then can be expres-
sed, and therefore the contempte of
them is nolesse then sacriledge, be-
cause (saythe he) that, can not be con-
temned without impietie, without
the helpe of which, no man can haue
pietie. And for this cause in an other
place he sayth. That the contemnours
of visible Sacraments, can by no me-
nes, inuisiblye be sanctified. The
thirde thing that the Protestants
service leaueth out, is, all the cere-
monies of the Catholique Church,
of the which the ould auncient Fa-
thers

thers and Councels doe saye these three things. First, that they are to be had in greate reuerence, and to be contemned of no man. Secondly, that they are to be learned by tradition, and that manye of them are reteaued by the tradition of the apostles. Lastlye, that they whiche doe ether condemne, despise, or wilfullye omitt these ceremonies, are excommunicated. I myghte here adde manye other thinges, as leauinge out prayers for the dead, being (as the Fathers holde) one of the chiefest functions of a Priest. Also for hauing their seruice in an other order & language then y^e vniuersal church vseth: But this is sufficient. For if they leaue out of their seruice, both Sacryfice, Sacraments, and all ecclesiasticall ceremonies: I knowe not what good thing they haue lesse, besides a fewe bare wordes of Scripture, euil translated, and worse applied, which they reade there.

K. iij.

Singing

Tertulia, de corona.

Bas. li. de sp.

5. cap. 27.

Epipha, he-
resi. 71;

Concil triid

ca. 7. & 13.

Cip. ep. 66.

Chri. ho: 41

vide Aug. li

2. doct crist.

Cyp: ser. de.

ora, dom.

Isodo: li: de:

diu: off.

Cōcil: Tol.

4. cap. 2.

Bed: li: hist.

capit. 1.

In whiche au-

thors you shal

see in what

tonge seruice

was in their

dayes in all

countrie.

The 1. Parte Contayning

Seinge therfore their seruice is such,
it is a sufficient cause to make al Ca-
tholiques to auoyde it.

THE Eyght Reason.

3- Looking the
benefit of Ca-
tholique reli-
gion.

A pityful ne-
cessitie.

THE Eyght Reason of refus-
sal which maye now be yelded, why
a Catholyque maye not come to the
Protestantes Churches, is, because
by going thither, he shal lose al the
benefit of his owne religion, nether
shal he take any moze commoditie
therby, then if he were not of that re-
ligion at al. This is a very greate,
wayghtie, and most sufficient reason
to be yelded by Catholiques in Eng-
lande to their Princes for their re-
fusal of comynge to Church, and
such a one as beinge sufficiently con-
ceyued by her Maiestie, cannot but
satysfie her Highnes, and greatlie
drawe her to compassion of the py-
tiffull case of soe manye thousands
of her louinge subiectes, whose be-
inge, as I haue sayde Catholiques in
partes

hartes by goinge to Protestantes Churches, must needes bee brought ether to flat athisme, that is, to leaue of all conscience, and to care for no religion at all, (as manye thousand seeme to be resolved to doe :) or els, to lyue in contynuall torment of mynde, and almoste desperation, considering that by theyr goinge to these Churches, they lose vtterlye all vse and practise of theyr owne religion, being helde as schismatiques, and excommunicate persons of the same: and their case such, that if they shoulde dye in the same state, they were sure to receaue no parte of benefit of that religion no moze then if they had bene protestantes. The which, what a danger it is, all true Christian men doe both knowe, and feare.

But yet, that the simpler sort, maye better vnderstande it, and the wiser, better consider of it: I will in particuler repeate some of the a-bovesayde dominages.

First

The 1. Part Contayning.

First therfore a Catholique, by going to the Protestants Churches, loseth all participation of that blessed Sacrifice, of the bodye and blood of oure Sauour, appoynted by the sayde Sauour (as I haue shewed before) to be offered by daylye in the oblation of the Masse, for the commoditie of the whole worlde, quick and dead: and for that cause (as the godlye and learned, saynt John Chrysostome sayth.) Called the common Sacrifice of the whole world. The which action of offering of this sacred Hoste, (the Sonne of God to his Father,) is of such dignitie, excellencie, and merit, not only to the Priest, but also to the standers by assisting him: as all the other good woorkes which a man can doe in his lyfe, are not to be compared with it, seeing that the very Angels of heauen doe come downe at that tyme, to adore (after the present at the consecration) that sacred Bodye, and to offer the same by with vs, to God

The losse of
participation
of the Sacri-
fice how great
a losse.

Chrys. hom
47. in ep. 1.
ad cor.

The Angels
present at the
elevation.

to God the father for the whole world. As al the holy Fathers of the primatiue Church dyd bothe beleue and teach. Of the which, it shalbe enough at this tyme, to aledge one or two. Saynt Gregorie therfore the first, saythe thus. What saythfull man can doute but that in the verye houre of immolation or sacrifice, the heauens doe open at the Priestes voyce, and that the quires of Angels, be present there, in that misterie of Iesus Christ? And saynt Chrysostome, handeling the same, saythe. At that tyme, (the tyme of consecration in the Masse) the Angels stande by the Priest, and the vniuersall orders of the celestiall powers, doe crye out, and the place nygh to the aulter, is full of quires of Angels in the honour of him whoe is there sacrificed. And immediately after, he telleth two visions of holye men, whose eyes were by the power of God (as he sayeth) opened, and they in those visions sawe

Gre.li.4.di
al.cap.58.

Chris.lib.6.
de sacerdo,

Two visions
of the presence
of Angels at
the masse,

The 1. Part Contayning.

Chry. ho:3
cont. Ano:

A fit Simili-
tude of S. Chri
stome.

What playner
testimony can
there be then
this.

saw the Angels presente at the time
of consecration. And in an other
place, he yet more at large explyca-
teth the same, sayinge. At that tyme
deere brother (at the time of conse-
cration and eleuation) not onely men
do geue out that dreadful cry, (say-
ing, we adore the **O Lord**) &c. but also the
Angels doe bowe their knees to our
Lord, and the Archangels doe beseeche
him: for they accounte that a fitt time,
hauing that sacred oblation in their fa-
uour. And therfor as men are wont to
moue Princes the more, yf they beare
oliue bowes in their handes: (because
by bearinge that kinde of wood they
bring into the Princes mindes mercye
and gentlenes:) so, the Angels at that
time, (houlding out in their hands, the
verye self same bodye of our Lord)
they doe entreate for al mankinde, as
thoughe they saide, We doe entreate
O Lord, for the men of the worlde,
whom thou hast so looued, that for
their saluation thou wast content to
dye, and in the Crosse, to breathe out
thyne

thyne owne soule. For these men we make supplicatiō, for the which thou hast geueu thy owne bloud: for these men we pray, for the which thou hast sacrificed this bodye of thyne. If this be soe, then the hearinge of Masse, is not onelye worth the venturynge of an hundred Markes, or sixe monethes imprisonment, but also of an hundred thousande lyues, if a man could lose euerye one for that cause sixe tymes. And an hundred tymes miserable is that man, which for anye worldlye respecte doth depryue him selfe of soe greate a benifite, as the participation of this sacrifice is. Secondlye, they lose by goeynge to Church, the fruite and grace of sixe Sacramentes: as the grace of Confirmation by the Bishoppe, whereby the Holye Ghoste was geuen in the Prymatyue Church, (as Saynte Luke sayeth) and now in our tyme, as Saynte Cyprian proueth, are bestowed vppon vs by the same, the seuen gystes of the holye Ghoste. Set out

The hearinge of a Masse how well worthe a hundred markes.

The losse of 7 grace of 6. Sacraments what a losse.

Act. 8. & 19

The 1. Part Contayning

Cypr. li. de out by Claye the Prophet in his ele
 vnct, chris, uenthe chapter. They lose also the
 Esa: 11: grace of Zealhood, soe greatlpe com-
 mended by S. Paul to Tymothee,
 2. Timo. 1. when he chargeth him soe earnestlpe,
 not to neglect the sayd grace. Also the
 grace of Matrimony, which S. Paul
 Ephes. 5. soe much extolleth, when he calleth
 this sacrament, a great sacrament.
 Also the grace of extreme Unction,
 Iaco. 5. which is soe great, as S. James say-
 eth, besides the healing many times of
 the bodpe, it also remitteth the sick-
 mans sinnes: And so in lyke manner
 the grace of the other two sacraments,
 of Penance, and the Aulter, whereof
 I wil say a word or two immediat-
 ly. Al thes graces they lose, being cut
 of (by their going to the Protestant
 churches) frō these sacraments, which
 are nothing else, but cōduits of grace.
 The which losse, of what balew it is,
 a man may gesse by that, which al de-
 uines with on accord doe pzone, y on
 droppe of grace is moze worth, then
 al y world esteemed in it selfe beside.
Thirde

The valew of
grace.

Thirdly, they lose by going to church
all the benefit of the keyes of the church,
of the auctoritie of binding and loosing
of sinnes, granted by Christ to the
gouvernours of the same Church. For
the explication of the which, we must
understand, that Christ hauing new-
lye made the mariage betwixt his
deere spouse and him selfe, (I meane
the Church): and hauinge now sealed
the same, with his owne bloud: and
being inforced to depart from the said
new married spouse of his, towching
his visible presence for a time: he deu-
ised how to shew vnto her, how great-
ly he loued her, and to leaue some no-
table pledge & testimony of his singu-
lar great affection towarde her. The
which he finally resolved, could be by
noe other meanes better expressed,
then if he should leaue all his auctho-
ritie with her, the which he had recei-
ued of his Father, with making pub-
lique proclamation to all the world,
that What so euer she should for-
geue in earth, towching sinne, the
same

What the be-
nefite of the
keyes of the
Church is.

The 1. Part Contayning³

- Ioan. 20. same should be forgiven in heaven :
and what soever sinne , the Church
should retaine or not forgive in earth
the same should never be forgiven in
heaven. And againe : that with what
authoritie God his Father sent him,
with the same he sent her governours,
the Apostles , and theyr successors.
- Aug. ho. 49 And againe : he that should not here
et 50. & ho and obey the Church , should be ac-
41. ibid. counted as a heathen and publicane.
- Cip. li. 1. ep. 2: By the which speeches of Christ, our
fore fathers haue alwayes under-
stood , that Christe gaue vnto the
Church a visible tribunal seate in
earth, for the forgiving or retayning
of sinnes, vnto the which al Christi-
ans must resorte by submission and
humble confession of their sinnes , if
they thinke ever to receaue forgene-
nes of the same at Christes hys han-
des in heaven. For soe we read, that
in the primatiue Church they con-
fessed their sinnes vnto the Apostles :
of whom saynt Luke writeth thus.
- Act. 19. Manye of the faythful came (to the
Apostles)

Apostles) confessing and reueling
 their owne actes. And three hundred
 yeres after that, **S.** Austen testifieth
 of his time, saying. Doe you suche
 penance, as is wont to be done in the
 Church, that the Church may praye
 for you. Let no man saye, I doe it se-
 cretly, I doe it with God alone, God
 which hath to pardon me, knoweth
 wel how that I doe repent in my hart.
 What therefore, with out cause was it
 sayde (to the Priestes) that which
 you loose in earth, shal be loosed in
 heauen: therefore in vayne were the
 keyes geuen to the Church: And in
 an other place againe moze neerlye
 touching the humou: of our men now
 a dayes, he sayth. There are some
 which thinke it sufficiēt for their sal-
 uation, if they doe confesse their sin-
 nes only to God, to whom nothing
 is hidden, and to whom no mans con-
 science is vnknowen. For they will
 not, or els they are ashamed, or els
 they disdayne, to shew them selues
 vnto the Priestes, whom not with-
 standing

Aug. hom.

41. 49. 50.

cap. 10. 11. 16

ex 50. hom.

Ioan. 20.

Aug. li. 2. de

Visita. infir.

cap. 4.

G.j.

standing

The 1. Part Contayning

Leu. 13. 14.

The necessity
of Confession.

standing God (by Moyses his lawe-
geuer) did apoint to discerne or iudge
betweene leprye, and leprye. But I
would not that thou shouldest be de-
ceaued, with that opiniō, in such sort,
that thou shouldest ether by noughty
shame, or obstinate disdayne, refrayne
to confesse, before the substitute, or
Vicegerent of our Lord. For, whom
our Lord did not disdayne to make
his substiute, his iudgemente must
thow be contente also to stande to.
This benifit therfore of the keyes
of the Church, and of receauing re-
mission of their sinnes by the same,
(which Catholickes doe thincke to be
the greatestt benifit of their religiō) do
they lose, that goe to the Protestants
Churches, besides al the good instructi-
ons, wholesome counsels, and vertu-
ous admonitions, which Catholickes
doe receaue in confession, at their
ghostly fathers hands, then the which
things, they finde nothinge moze for-
cible to bring them to good lyfe: espe-
cially, if they frequente it often, as
al

all zelous Catholickes in the worlde
nowe doe.

Fourthlye, they lose the infinite
benefite of receiuing the blessed sacra-
ment of the aulter, (the pretious Body
and Bloud of Christ) being the soue
of our soules, and as Christ sayeth.
The bread that came downe from he-
uen to geue lyfe vnto the world: To
the worlthe eating of which heauely
bread, Christ promiseth infinite re-
ward, saying. He that eateth my flesh
and drincketh my bloud, hath lyfe e-
uerlasting, and I wil rayse him againe
at the last day. And agayne: He that
eateth me, shal lyue through me. Up-
on which promises of Christ, our for-
fathers of the Primitive church, haue
alwayes most earnestly exhorted al
men, to the often receauinge of this
blessed sacrament, alleaging innume-
rable comodities of the same, and pro-
uing by experiece, that the frequēting
of this Sacrament, is the chiefeſte
meanes to come to al grace, zeale, fer-
uēce, and lyfe in spiritual matters.

The losse of
not receauing
the blessed Sa-
crament.

Ioan. 6.

Ibidem.

Vide Ciri-
lib. 3. in Io-
an. cap. 37.
Basil. ad Ce-
sar. patric.

Amb. lib. 5.
de Sacra. ca.

4.
Chris. hom.
61. ad. pop.
Antioch.

By,

And

The 1. Part Contayning

And on the contrarve parte, that the abstayninge from the same, is the right way to al spiritual miserie, and for the soule of man to wyther away, Dye vp, and starue: euen as the plant dothe, that lacketh moysture. The which we see now by experience, in manye a thousand, who for lacke of the fode, of this blessed Fountayne of grace, are as dead, in al spiritual cogitations, and deedes, as a starued stake in the hedge, from bearing of flowers: and their myndes so ouer-grown, with the rancke weedes of Carnalitie, that there is noe difference betwixte them, and a brute bullocke: for, as much the one foloweth his passions, as the other. Whereby we see, what a losse it is, to depyue them selues from the vse of this Sacrament.

The state of a carnal man.

The losse of al merite for good workes. *Fifttye*, they lose al the merit of their good deedes what soeuer. For as Mat. 20. S. Gregorie sayeth, Euen as, none re- Greg. li. 35. ceaued their peny in the Gospel, but Mor. ca. 5. they onely which had labored within the

Reasons Of Refusal. 51

the compasse of the Vineyarde: soe
 no man shal receaue any reward, for
 any good deede of his, except he haue
 donne it, within the vnitye of the
 Church. So that, if a man should doe
 neuer so many good deedes, geue neuer
 so manye almes, nay, as S. Cyprian Cip. de sim.
 proueth, if a man should suffer neuer prel.
 so many thinges for Christ, yea death Chri. ho. 11.
 it selfe, yet if he were out of the vnity ad. Ephes.
 of the Catholick Church, he shal haue
 no rewarde therefore. And not onely
 this, but if a man be in anye mortal Vi. D. Tho
 sinne what soeuer, as long as he aby 1. 2. & ocs
 deth in the same without repentance, DD. 15. qu.
 and confession, al deuines hould, that 119.
 he loseth the rewarde of al his good
 deedes. And the reason is, because noe
 worke can be meritorious of it selfe,
 but onely by reison of the grace from
 whence it proceedeth: but by euerye
 mortal sinne which a man commit-
 teth, he loseth grace, and much more
 by goeing out of the vnitye of the
 Church. And therefore, in such men
 until they repente, there can be noe
 Ciij. hope

The 1. Parte Contayning

hope of anye reward, for any good worke which they shall doe.

The losse of
the communi-
on of Saintes.

Sixthely, they lose the benefit of Communion of Saintes, which we protest to beleue in our Creede. That is, they haue no parte of the Sacrifices, oblations, prayers, fastinges, almes, & other good works, done within the Catholique Church, which all other Catholiques haue. Finallye, they being cut of, and deuided from the vnitie of the other members, they take parte of no influence, whiche cometh from the head to the bodye, that is, from Christ to the Church: nomore, then a mans hande once cut of, doth take blood, nourishment, spirit, or lyfe, from the arme, from which it is now separated, as most learnedly S. Austen dothe discourse. Wherefore they must needes wither awaye, and make drye wood for hell fyre: and as good for them it were, in effect, to be of anye other relygion, as of that, whereof they take not one iote of commoditie. And to all these imple-

Note this simi-
litude.

Aug. epist
50. ad Boni-
facium.

ries

miseryes they are driven, onely by
going to the protestants Churches.

THE Nynthe Reason.

THE Nynthe Reason whiche
Catholiques may yelde, for their re-
fusal of going to the Church, may be,
the example of all men, from the be-
ginning, which haue had any care or
Conscience toward their own religi-
on: not only good men, (of whom I
haue geuen diuers examples before)
but also al others, how false & erroni-
ous soeuer their religion were, yet
did they alwayes procure to separate
them selues, from them of the con-
trarie religion, in the acte of prayer:
and from the Temples, Synagogues,
Churches, Oratories, and conuen-
ticles of the same. Soe we reade of
the Gentils which thought it to be a
great sinne and pollution, to enter in-
to the Iewes Synagogues, or Chris-
tians Churches. The like we read
alsoe, of the Turkes at this daye.

Example of In-
fidels and heri-
tikes.

Lact.li.4.&
5.diu. inst.
Cur.Sec.de.
hist.Maho.
Chro.Wol-
fan.Drill,

Soe

The 1. Parte Contayning

Doe al heretiques from the begin-
ning, as sone as they had framed any
newe relygion: esttsons they erected
newe oratozies to them selues, and
refused to come to those of other re-
lygions, as the Arians, Donatists,
and the rest, had their Churches and
places of prayer distinct from the
Euf. lib. 3. & Catholiques, whose Churches they
4. detested and auoyded, together with
Aug. lib. de their doctrine. And soe the Anabap-
Vnit. Eccle. tistes at this daye, refuse to goe to the
& lib. 2. cōtr. Lutherans Church, and the Luthe-
Petil, rans to the Trinitaries. In like wise
the Puritans of our time in England
refuse to come to the Protestantes
churches. And the Protestants in o-
ther countries, doe utterly denye to
present them selues to Catholique
Churches: alleginge their consciences
The Protestan- so: the same, and affirming it to be
des are Reeu- damnable hypocrisie, in them that so:
santes also in feare, or so: any other tempozal re-
other contr'es. spect, doe yeld to doe the same against
their faith and conscience. Wherby
it appeareth, that they goe quit against
their

Reasons Of Refusal. 53

their own doctrine and example in England, which obiect the same to Catholiques as disobedience, obstinacie, and rebellious dealing, which in other countries they them selues both teach and practise. I wil for moze manifestation of this matter, put downe here the very wordes of one of them, translated out of french, and printed in England and dedicated to ^{the} Lord Tresourour, by John Brooke. the autho:rs name is John Gardiner, a Protestant, whose in his Catechisme, or, as he calleth it, Confession of his saythe, maketh it a great heynous sinne, for Protestants to present themselves to our Catholique Churches, which he (according to their blasphemous spirit,) calleth, idolatrous. His wordes are these.

I beleue and confesse, that it is not lawfull, for any Christian, to be assistant, nether in spirit nor body, at the Sacrifices of idolatours, nor also to enter into their Temples, whilst they are doing their idolatries and Sacrifices,

An. Dom.
1578.

Art. 86,

The 1. Part Contayning.

fices, excepte it be to rebuke them, in shewing them their abuses, and to teach them the truth, as the holy Apostles and Prophets haue done, and not for to dissemble as hipocrites. For if the body be a creature of God, (as it is) as the soule is the temple of the holy Ghost, and member of the mysticall bodye of Christ: and if it must one day rise agayne, and possesse the eternal lyfe with the soule: It must also necessarily be, that it be altogether giuen vnto the seruice of God, in this world, with the soule and spirite: otherwise they can not be ioyned together after the general resurrection: but being seperated, the one should be in heauen with God, whom he loued, and the other in hel, with the deuill whom he serued, the which is an impossible thinge. Therefore I say, al those dissimulations to be a verie renouncinge of Christ, and of his Ghospel. And in lyke manner: I belecue and confesse, that all those fayned and false shewes, by which, the veritye of the Ghospel

Ghospel is hidden, and the word of God despysed, or by which, the ignorant and infidel is confirmed in his error, or by which the weake is offended, are not of God, but of Sathan, altogether contrarye vnto the truth of the worde. Therefore, we must not halt of both sides, but goe vpryghtlye before that greate God, which seethe, behouldeth, and knoweth, all thinges, euen before they are begonne.

Nowe here, We see the sentence of their Doctours to the contrarye, whoe presse vs so much to goe to their Churches, agaynst our consciences. If error finde such zeale, what zeale ought truthe to haue? If these fellowes, eche of them, for the defence of their pꝛyuate fond fancies, be contente most willyngelye, to aduenture anye daunger or extremitie what so euer, rather then to come to the true Catholicke Church, wherein they were bozne, and to the which in Baptisme they swoꝛe obedience:
why

The 1. Part Contayning.

We, not born
nor bred vpp
in the Protest
ants church.

One only Re
ligion true &
al other false.

Why should such blame be layde vpon
vs, for standing in defence of our con-
sciences, and for refusinge to goe to
their churches, wherein we were ne-
ther borne nor bred vp, nor euer per-
suaded, that they had any truth, or ho-
lines in them: This reason only, may
suffice any resonable man, especiallve
the Protestant, except he wil mislike
with his owne doctrine, which con-
demneth me of hipocrisie, dissimula-
tion, and renouncinge of Christ, and
his Gospel, If I present but my only
bodge, to the churches of them, whos
religion I am not perswaded to be
frew. The which sayinge of his in a
sence, hath good reason: albeit the
wordes and meaning be wicked. For
if there be no man, ether so foolish, or
impious in the world, but must needs
thinke that one onely religion a-
mongst Christians, is true, and al o-
ther false: And if euerye man which
hath anye religion, and is resolued
therein, must needs presuppose this
only truth, to be in his owne religion:
then

then it followeth necessarily, that he must likewise perswade him selfe, that all other religions besides his owne, are false and erroneous, and consequently al assemblies, conventicles, and publike actes of the same, to be wicked, damnable, dishonorable to God, contumelious to Christ, and therefore to his conscience (which thinketh so) detestable. Now then suppose the case thus.

✓ Note this case

I know in England certayne places, where, at certayne tymes and dayes, assemblies are made, by certayne men, in thewe, to honour and commend, but in my conceite, to dishonour, dispraise, and impugn, the maiesty of my most dread soueraigne Ladye the Quene: And I am invited thither to heare the same, by my parentes, kinsmen, and acquaintance: nay, I am enforced thither by the greatestt autoritie, that vnder her maiestye may commaunde me: Wel me now: If I should goe thither vnder anye pretence whatsoeuer, of grate-
finge

The 1. Part Contayning

tying my frendes , o2 by commande-
ment of any her inferio2 powers :
can her Maiestie take it well , o2 ac-
counte of me , better then of a tray-
terous ratyue , fo2 yelding my selfe ,
to stay there , to heare them : to coun-
tenance their doinges with my pre-
sence : to hould my peace when they
speake euill of her : to hould my han-
des whiles they slaunder her : and fi-
nallye , to saye nothing whiles they
induce other men to fo2sake her , and
her cause : And if her Maiestie , o2
anye other Prince in the Worlde ,
could not beare at their subiectes
handes , any suche dissimulation , trea-
cherie , o2 treason : how much lesse
shall the omnipotent Maiestie of
God , (who requireth , and deserueth ,
muche more exact seruice at our han-
des ,) beare this dissimulation , and
trayterous dealing of ours , if we
be content , fo2 tempo2all respectes ,
and fo2 satisfaction of anye moztall
power , lesse then him selfe , to pre-
sent our selues to such places and as-
semblies ,

A Verie cer-
tayne conse-
quence.

embles, where we shal heare his
 Maiestie dishonoured, his Sonne sla-
 yered, his holy Word falsified, his
 Church impugned, his Sayntes and
 Martirs discredited, his Bysshopes
 and Pastours reuyled: and all the
 whole Ecclesiastical Ierarchye rent,
 broken, disseuered, and turned vpsy-
 downe: and his people (purchased
 with his Blood, and dearer vnto him,
 then his own lyfe,) excited and stir-
 red vp against him & his ministers:
 and by sweet wordes, and gaye be-
 nedictiōs, flocked away to the slaugh-
 ter house of heresie?

The thinges
 that a man
 must heare at
 Church,

Rom. 16.

What Noble man is there in
 the world, which could take it wel,
 if he should see his frende, and much
 more his Sonne, in the companie of
 his professed enemye, at such tyme
 principallye, as he knoweth, that
 his enemye abuseth him in speche,
 and seeketh most, his discredit and
 dishonour: but especiall ye, if hee
 should see hym come in open assem-
 blye of the worlde, to the barre,
 against

A Verie fitt
 comparison,

The 1. Part Contayning

against him, in companie with his aduersarie, when his sayd aduersarie cometh of set purpose to deface him, (as heretiques doe to their churches and pulpets to dishonour God,) I think (I saye) he could hardly beare it. And shal such dishayne be taken by a mortal man, for a litle iniurie and discourtesie shewed: and shal not the iustice of God, be reuenged vppon our trechery and dissimulation in his cause?

An example
to confounde
vs.

If I geue my seruant but fortie shillings a yeare, yet, I thinke him bound to defend me in al poynts and causes, to be frind to my frindes, enemye to my aduersaries, to vphoulds my credit, maintayn my honour, to resist my detractors, and to reuenge him selfe vppon my euilwillers: and if he can be content to hould his peace hearing me euil spoken of, and to put vp my slander without opening his mouth: I wil account him vntwoorthye to weare my clothe: how much moze inexcusable shal we be, at the

at the dreadful daye of Indgment, if we, receauing at our Lord and masters handes, such extraordinary paye for our seruice in this lyfe, and expecting further and aboue this, all that himselfe is woorth, for the eternitie of the lyfe to come: his kingdome, his glozve, and his euerlasting ioye, with his riches and treasures vnspeakable, which nether eare euer heard, nor eye salwe, nor hart of man cōceaued, how great they are: how sculles (I saye) shal we be, at that terrible reckoning daye, and how confounded, by the examples of seruantes in this lyfe, (soe zelous for their maisters, vpon soe smal wages) if we, notwithstanding al our rewarde both present and to come, shalbe yet keye could in our maister his seruice, present at his iniuries, and silent at his slanders?

The gret paye
in God his ser-
uice.

1. Cor. 2.

Whether sufficeth it to saye, that these suppositions are false, and that there are not such thinges committed against God, at the Protestantes Churches,

An answer to
an obiection.

P.s.

Churches,

The 1. Part Contayning
Churches and seruices : for howso-
euer that be (wherof I dispute not
nowe) yet I being in my hart of an
other religion, must needs think not
onlye them , but also al other religi-
ons whatsoeuer to commit the same,
as I knowe , they doe also thinke of
mine. Wherefore, how good and holy
soeuer they were , yea if they were
Angels , yet should I be condemned
for going amongst them : for that in
my sight, iudgment, and Conscience,
(by which onlye I must be iudged)
they must needs seeme enemyes to
God , being of the contrarie reli-
gion. By this it may appere, how gre-
uously they sinne dayly in England ,
and cause other to sinne with them ,
which compel men by terroz , to doe
acts of religion against their Consci-
ences: as to take othes, receaue Sa-
craments , goe to Churches , and the
like : which being done, (as I haue
sayde) with repugnant Consciences ,
is horrible mortal sinne, (as hath bene
alredye p^{ro}ued) and consequently,
damnable

Heynours sin
to enforce an
other man to
do against his
conscience.

damnable both to the doers, and to the enforcers therof. The which, I beseeche God to geue his grace, both to the one and the other part, dutifully to consider: that ether these maye leaue of to enforce, or those learne to sustayne, as they ought, their enforcement. And thus now we maye see what great and waightye Reasons the Catholiques haue, to lay for their refusal of comming to the Churches of Protestants. The which if they were wel cōceaued by the Prince, and Magistrates, it is not likly, that they would presse them to the yelving to such incōueniences against the helth of their own soules: but if they should, yet ought the other, to beare any pressure whatsoener, rather then to fall into farre worse daungers. And of this that I haue sayde here before, there may be gathered these conclusions following, not vnnessearye to be noted, for better perspicuities sake, to the vnlearned.

H. G.

First,

The 1. Part Contayning

The first Con-
clusion.

First, it foloweth of the premises,
that this going to the Protestantes
Churches, is forbidden not onely by
the positive lawes of the Church, dis-
pensable by the Church againe: but
also by Gods lawe, and the lawe of
Nature, as the consideration of most
of the reasons, dothe declare. For al-
beit, it be prohibited by the Church,
yet not onely by the Church: seinge
that a thing may be prohibited by the
Canons of the Church (for more
playn explications sake,) which was
forbiden befoze by the lawe both of
nature and of God also: as Adulter-
rye, Violence, Simonie, and the like.
Euen so, albeit going to heretical as-
semblies be prohibyted by the Church:
yet because it hath in it, or necessari-
ly annexed to it, dyuers things which
are prohibited by the lawe of God
and Nature, (as perill of infection,
Scandal, denying of our sayth when
it is made a signe distinctiue, or com-
maundement, dissemblinge in Gods
cause, honouring Gods enemies, dis-
honouring

honouring the Catholique Church;
and the lyke,) therfore, the whole acte
of going to Church, is sayd to be pro-
hibited also. Iure diuino, et naturali.
That is, by the lawe of God and Na-
ture. And herof it foloweth, that no
power vpon earth can dispence with
the same. Wherfore, that which hath
bene geuen out (as is sayde by some
great men) that the Pope by his let-
ters to her Maiestie, did offer to con-
firme the seruice of England, vppon
condition that the title of Supremacie
might be restored him againe, is
impossible to be soe: soe that, if anye
such letters came to hir Maiesties
handes, they must needs be sayned
and false.

A notable dis-
uise.

3. 2. D

Secondly, it foloweth of the pre-
misses, y this going to Church is not
onlye vnlawfull, Ratione Scandali,
by reason of Scandal, (as some wil
haue it.) For albeit Scandal be one
reason, why it is vnlawful, and that
in such sort, as is almost impossible
to be auoyded: yet you see, that I
hang

The 1. Con-
clusion.

P.ij.

hang

The 1. Parte Contayning

haue geuen diuers other causes besides Scandal, which make it unlawful. Wherof it foloweth, that a man cannot goe to their Churches, albeit he might goe in such secrete manner, or otherwise haue their seruice in his house soe priuely, as no Scandal should follow therof, or any man knowe therof, (which is notwithstanding impossible to do) but if it could be, yet were the thing unlawful, especiall ye for the .1. 4. 5. 6. 7. reasons befoze alledged.

The 3. Conclusion.

Thirdely it folloiweth, that a man maye not goe to Church vnder anye bayne pretence, as pretending that he goeth only for obedience, and not for anye liking he hath to their seruice: yea, although he should proteste the same openly. For that protestation should rather agrauate then diminish the sinne. Seeing by this protestation, he should testifie vnto the whole worlde, that he did a thing against his Conscience. As if a man

Gru's

should proteste, that he did thinke
 that to rayle against the Pope, at
 Pouls Crosse, were nought, and
 yet for obedience sake, (being soe
 commaunded) would doe it. The
 which was Pilates case, who pro-
 tested first, that he thought Christe
 innocent, and therfore sought to de-
 liver him: but in the ende (fearing
 the displeasure of the Jewes, and
 their complaynte to the Emperour)
 washed his handes, and soe condem-
 ned him: thinking by that protesta-
 tion to haue washed of the sinne, and
 to haue layd it on the Jewes neckes,
 which compelled him therto. But
 (I think) by this time he hath felt,
 that he was deceaued. For when a
 thing in it selfe is nought, noe protes-
 tation can make it lawfull, but rather
 maketh the doing of it a greter offence,
 by adding to the unlawfulness of the
 thing the repugnance of the doers con-
 science. But you wil perhapes saye:
 to goe to the material Church, is not
 a thing euill of it selfe. I answer and

A protestatio
wil not serue.

Math. 27.

Pilates Case

Marke this ob-
jection, I go-
ing to the ma-
terial Church

B. iij.

grant that

The 1. Parte Contayning

How manye
things contay
ned in goinge
to Church.

that it is true. But you must not single out the matter soe. For in this one action of goinge to Church, there be many thinges contayned, whereof the whole action is compounded. As for example, there is the materiall Church: the possession of the same by the enemye of the Catholicke religion: the seruice and sermons in reprobation of the same religion: the dayes and houres appoynted for the same: the bel ringing and publikely calling al men thither: the Princes commandement for the Catholickes to goe to the same: the end of the commaundement in general, that they, by goinge, should pray with them, allow of their seruice, and by their presence honour it. When is there the peril of infection: the scandale whereby I offende other mens consciences: and perhaps bzinging others to be corrupted by my meanes: the dishonoring of God his cause: the honoring of his enemies cause: hearing God blasphemed, and boulding my peace: Semblably there is

is the conscience of the Catholicke,
 that thinketh he doth nought: the ex-
 plication of the Church, that it is not
 lawful: the matter now in tryal: and
 the unlawfulness of it, defended both
 by woꝛde and wytynges of learned
 men, and by imprisonment of manye
 other: the controuersie now knowne
 to al the woꝛld, and many thousande
 mens eyes fixed vpon them, that are
 called in question foꝛ it: the Prote-
 stant, whereas he esteemed nothing of
 goeing to Church befoze, yet now soe
 desirous to obtayne it, that he thin-
 keth the yelving in that one pointe, to
 be a sufficient yelving to al his desires:
 the which thing on the other side, is so
 detested of the true Catholickes, that,
 whoe soe euer yeldeth to this, they
 thincke him a flat Scismatycke, and
 so abhoꝛre him. And by this meanes
 the matter is made a signe distinguishing
 betwixt religion and religion: where-
 of agiane it foloweth, that if the thing
 were much lesse then it is, (as foꝛ ex-
 ample, the houldinge vp of a finger)
 yet

The 1. Part Contayning.

yet because it is made, Tessera, a
marke, token, or signe, of yelding to
their proceedings in religion, it were
utterly vnlawful. As if a man should
but lift by a straw to the deuil, in to-
ken of obedience, it were as much, as
if he did, worde by worde, deny his
Cræde. These poyntes, and manye
moe that might be thought of, beinge
put together, and one entyre action
made of them, the question is, whe-
ther this entyre action of goeing to
Church, with these annexes, be of it
selfe vnlawful or no: and every wise
man wil thincke it is. Pether, if you
could by some deuise, plucke from
this actiõ one or two of these thinges,
must we thincke that by and by the
action were lawful. As for example,
if by a protestation you could signifie
that your mynd were not in goeing
thether, to consente to their seruice:
as also, that the Princesse mynde to
you in particuler, were only that you
shoulde goe for temporall obedience
sake, yet were not by this al the mat-
ter

fer amended. For if a piere of meate were venemous for ten causes concurring together, if you should take away two of them, and so eat it, you might for al þ be poisoned therewith.

One only thing there is, which as the Deuines iudge, might make going to Church lawfull: which is, if a man did goe thither for some miere, partyculer, knowen, tempoꝛal busines: as to beare the sword befoze the Prince to the chappel: to consult of matters of warre at Poules by the Princesse appoynted: albeit it were in the time of seruice, & the lyke. But here is to be noted, that I say first, for miere tempoꝛal busines. For if a man should goe partly for seruice, & partly for tempoꝛal busines, as to talk with þ church wardens in þ Church after seruice, it wil not serue. Secondly I say: for partyculer tempoꝛal busines. For it is not enough for þ Prince to saye in general I wil haue you go only for obedience, which is a tempoꝛal respect, without assigning any partyculer busines to be donne.

In what sort a man may goe to Church, with 4. qualifications.

The 1. Qualification.

The 3. Qualification.

The 1. Part Contayning.

For that was the sayinge of al Princes to the Partyes in the Primatine Church, that they would haue them cōfōrme themselves in exterior actions, to other men: and that for obedience sake, holwe soeuer they ment inwardly. Thirdly I say, for some known busines: For if the busines wer not known, men might thincke that they wente of conscience to seruice: and therefore to take away this scandale, they ought to protest, for what busines they goe. To these three qualifications, adde this fourth, which is, that a man that shoulde thus goe, might not geue anye signe of reuerence or honour to their seruice: as by knéeing, putting of his hat, or the lyke, moze then he woulde doe, if the seruice were not there. And that it is lawfull to goe to any Church of theirs obseruing these foure poyns, it is euident. For this is as much to saye, as not to goe to Church at al: Seeing he goeth in this case, to their méers material Church, that is, to that material

The 3. Qualification.

The 4. Qualification.

terial house or buyldinge, which is
 their Church: nether goeth he to it as
 to a Church, but as to a house to doe
 his busines in. And this was the case
 of Naaman the Syzian, who beinge
 vpon a sodaine conuerted from Idola-
 trye, promised, that he would neuer
 sacrifice or offer moze to Idoles: howe-
 beit, because his office was to stay vpon
 the King of Syzia with his handes,
 when he went to adoze the Idoles in
 the temple Kemnon, and because he
 could not doe that, excepte he bowed
 himselfe downe, when the King bowed
 downe, whoe bled to leane vpon
 him: for this cause he desired the Pro-
 phet Elizeus, to pray to God for him,
 that it might be pardoned him: and
 the Prophet answered him, Depart
 in peace. Which wordes can importe
 noe moze, but a grantinge to his re-
 quest: which was, to praye to God
 that he would pardon him, if he went
 so to Church: or at the vttermoost (as
 some will enforce it) a tolleration
 with him, being yet a Idolatrite or a
 new

4. Reg. 5.

The case of
 Naaman Sy-
 rus

The 1. Part Contayning

new gotten man, to do this tempoꝛal service vnto his King: (foꝛ he wente not vpon cōmaundement to shew his religion as our men doe) especially, it being in such a contrey, as noe scandale could folowe thereof. And that many thinges are tolerated with no- uices, which afterwards are taken a- way, it appeareth by S. Paul, whose circumfised Timothy foꝛ satisfiynge the weake Iewes, and yet after ward he condemned in al men al circumfision. Nether maketh it anye matter although he say. Si adorauero in templo Remmon, adorante rege in eodem loco, vt ignoscat mihi Dominus pro hac re. That is. If I shal adoze in the temple Remmon, when the King doth adoze in the same place, that God wil pardon me foꝛ this thinge. As though he should aske pardon foꝛ to adoze the Idoles with the King. This kynde of speach (I say) importeth nothynge. Foꝛ nether doth he aske pardon to commit Idolatrye thereby, seeinge immediatlye befoze he sayed, that
be

Adoring is ta-
ken in y^e Scrip-
ture foꝛ bow-
ing downe.

he would neuer committe it more:)
 nor if he had asked such leaue, could
 the Prophet haue lycensed him, or
 would God haue pardoned hem: But
 his meaninge was onelye, to haue
 pardon for his seruinge the King in
 that place, and bowinge downe with
 him, for the better staying of him vp,
 when he did adore. For the same
 worde which we translate heere ad-
 ore, doth both in Hebrew, Graeke,
 and Latine, signifie often tymes one-
 lye bowinge downe, without anye
 deuyned adoration. As when Iacobe Gen. 32.
 addored his brother Esawe seuen
 tymes, that is, bowed downe to him
 seuen tymes. And Dauid adored Jo- 1. Reg. 20.
 nathas Kinge Saule his sonne thre
 tymes. Abigaile also adored Dauid 1. Reg. 25.
 twyse. And the lyke in other places
 of Scripture, where adoringe, is
 taken for bowynge downe onelye,
 without anye diuine adoration at al,
 as heere it is in this place.

Fourthlye

The 1. Part Contayning

The 4. Conclusion.

Mat. 5.

Iacob. 2.

Apoc. 3.

Fourthely and lastly, it followeth of that which is spoken before, that sating this going to Church is so forbidden by Gods lawe, as it is, and hath soe manie great inconueniences in it as hath bene shewed: that a man may not yeld in any one litle poynte in the same: as for example, to come to Church once a yeare, to haue seruice in his house, to shewe him selfe present at a peece of seruice, or the like. For most certayn it is, that if all be not lawfull, then noe parte of it, is lawfull. And Christ saythe, that he wil not haue one iote of his lawe to be paste ouer vnkepte: and whoe soeuer shall breake one of the least of his commandementes, shall haue least parte in the kingdome of heauen. The which wordes of Christ, Saint James explicating, saythe. He that kepeth all the whole lawe, and dothe offend but in one thing only, yet is he guiltie in al the reste. And Christ him selfe in the Apocalipes commendeth much the Angel of Ephesus, for his god

good workes, labour, patience, and
 for many things besides, there reci-
 ted: but yet, for being imperfect in
 some things, (contrarie to the will of
 Christ which would haue vs perfect,) Math. 5.

he is commaunded to repent quickly,
 vnder the payne of losing his candel-
 sticke, that is, of losing his vocation,
 and his place in the booke of lyfe: soe
 vnspotted wil God haue our seruice

God wil haue
 vs pure

to be. In p̄figuration wherof, al
 sacrifices of the ould Testament,
 were commaunded to be of vnspotted
 creatures, of one colour, of one age,
 without maine or deformitie, wher-
 by is signified, that God accepteth no
 partition, no maine in our seruice,
 but either al or none must be his. For

Leui. 3.
 Num. 28.
 Ezech. 43.

a litle leuen sowreth a great deale of
 bowe, and a smal spott disfigureth a
 fayre garment. Which S. Paul br-
 ingeth farre, by the example of Christ,
 when he sayth. That Christ dyed for
 vs, to thend we should exhibit our sel-
 ues holy and vnspotted, and irrepre-
 hensible in his sight. As though he

1. Cor. 5.

Colos. 1.

3.

should

The 1. Parte Contayning.

The noble co-
rage of Saynt
Basile.

Theod. li. 4
capit. 17.

Should saye: Christ spared nothing; no not his owne lyfe for vs, that by his example we might be prouoked to geue our selues wholye to him and his seruice, without limitation or reseruatiō at all, and therby shewe our selues vnspotted seruauntes and irreprehensible. Which thing the noble champion of Christ S. Basile well considered, when being required by the Emperours lēfetenānt, to conforme him selfe in some small thinges to the Emperours request, and therby purchase quietnes to the whole Church, rather then by obstinacie (as he termed it) to exasperate thinges worse: he answered, that perswasion to be fitt for chyldren and not for him: who was redye to suffer anye kinde of death or toymēt rather then to betraye any one syllable of Gods deuine truthe: adding further, that he esteemed much and desired the Emperours frendshipe if it might be ioyned with godlynnes, but if not, he must needes contemne it.

his pernicious. Soe resolute seruantes had God in those dayes, and the like desireth to haue nowe.

Herof also followeth an other thing which I had almost passed ouer vntouched, that a Catholique, maye not procure anye other to asseuerance or sweare for him falsly, that he hath bene at Church, receaued the Communion, or the like: nor accept the same, if anye would offer suche service: but if others dyd it, without his procurement, he maye hold his peace, and vse their sinne to his owne quietnes, excepte Scandale shoulde ensewe therof, and then were he bound to disclose the truthe. For as I haue noted before, out of S. Ciprian, In Ep. cler. an, he which seeketh sleighes in ex- ruse of his saythe denyeth the same, and the seeming to obey lawes, made and published against true religion, is taken by God for obeying in deed, and soe punished for the facte it selfe. The which moste worthy and excellent saying of Christ his holy martyr

We maye not procure others to saye falslye for vs.

In Ep. cler. rom. apud. Cyp. cpi. 31.

The 1. Parte Contayning.

God graunt we may all wel beare in minde, and execute, as Gods cause and glozve shall require: especially those, which are by peculier prerogative, called to the publique triall of the same. Whom God of his mercye soe strengthen with his grace, as his holye name maye be glozified in them, and their persecutours molyfied, by their constant, milde, and sober behaiour.

The conclusi-
on of this first
parte.

And thus (my deare god friend) I make an ende of the first poynte, which I promised to handle, concerning the reasons which Catholiques haue, to stand in the refusal, of going to the Church against their Consciences: hauing sayd much lesse, then might be sayd in this matter, and yet more, then I purposed at the beginning. But I am to craue most earnestlye at your handes, and of all them that shall chaunce to see this Treatise, to haue charitable consideration of my great haste in writing of the same, which was such,
as I

as I had not time to suruey, or read
 anye parte of it, ouer againe. Wher-
 fore, if anye thing be in it, whereby
 you maye be edified, or any way in-
 structed: I am glad, and to Gods glo-
 rye onlye be it. If not, yet surely my
 meaning was good, and to no mans
 offence: only conetng herby, to geue
 some satisfaction to them in Eng-
 lande, especially to her Maiestie and
 the right honorable her Counsayle,
 touching the principles whiche Ca-
 tholiques haue, to refuse that confor-
 mitie, which is demaunded at their
 handes, the which as I haue proued
 they can not admitt, (remayning in
 Conscience of the contrarye religio-
 on) without euident daunger of their
 owne Soules. Wherof, if her Ma-
 iesty, & ther Honours may in time be
 made capable: the howsoever things
 passe otherwise, yet shall Catholi-
 ques retayne still, their deserued o-
 pinion, of honest and true subiectes,
 which they moste desire, and the dis-
 pleasure taken against them, for this
 I.ij. refusal,

The first part
 of the authours
 meaning.

The 1. Part Contayning.

refusal, be deminished, when it shalbe manifest, that the same proceedeth not of wil, but of conscience, and iudgement in religion, which is not in an honest mans hands to frame at his owne pleasure.

The seconde
part of the au
thors mening.

Moreover, my meaninge was to geue some information, to the qualitie of this sinne of goinge to the Church of a contrarie religion, and his circumstances, for them, that ether remayned doubtful in the same, or not rightely perswaded. Of the which two effects, if any one follow, I shalbe most glad: if not, yet I serue (as I trust) such a maister, as rewardeth the affecte, as wel as the effecte, and the wil, noe lesse then the worke it selfe. Wherefore, to his holy hands I cominit the whole; assuringe my selfe, that, as this cause of his Catholique Church, importethe him more, then it doth vs: so his peculier care of the same, surmounteth any care of man, and therefore what soeuer shall become of this, or anye other

other labour taken for the same: yet
he will neuer cease to rayse hpp men,
for the defence of it, agaynst all ene-
mies to the woꝝldes ende.



To the Reader towching the omis-
sion of the Seconde and Third Parte
promised at the beginning.

THE wryter of this Treatise,
having ended this first part
and beinge wel entred into
the second, was partlie by
evil disposition of bodye, and partlie
by other sodaine busines falling vpon
him, enforced to leaue the place,
wherein he wrote this. Whereupon
the messenger hastinge alwaye into
Englande, and the other not able, as
he desired, to spedely to dispatche him
J. iij. with

The 1. Part Contayning.

The contents
of the 1. parte
of this Tretise
promised.

Luther.in
asserti.art.
dam.in Bul.
Leon.10. &
Wiklif.C6.
Constant.
Sess.8. & li.
4.trialo. ca.
6. Calvin.
4.inst.ca.
p.¶.5.

with the whole: was content to im-
part to him, for his frend, this which
he had ended, promising hereafter, (if
his health and leasure should permit
him) to finish also the other two parts
and in the one of them, to shew, howe
the onely waye, which Catholickes
haue of remedye or easement in these
their afflictions, is instant and ser-
uent prayer to almightye God, and
humble recourse vnto the good nature
mercy, and wisdom, of the Quenees
most excellent maiestye: confuting,
and vtterly condemning the custome
of al Heretickes, and sectaries of our
time, which in every countrey, where
they are contrariet, seeke to disturbe,
and molest by rebellion, their Lordes
and Princes, teaching the same to be
lawful: the one of them saying: That
Christians are bound to noe Princes
lawes, and therefore it is lawful for
the subiects to rise against ther Prin-
ces, and punish them at their pleasure
if they rule amisse: and the other, that
how soeuer the Prince ruleth wel or
euil,

evil, yet his lawes bynd not the sub-
 iectes to obey in conscience, but onely
 for feare of tempoꝛal punishment: so
 that, if the subiecte were of abilitie to
 resist his Prince, he might without
 sinne doe the same. Which erroneous
 and seditious doctrines, the Catho-
 licke Church, hath alwayes condem-
 ned, and taught her childeꝛen, that
 how hardly so euer ther Prince shold
 deale with them: yet are they bound
 to beare it patiently, and to obey him
 for conscience sake, as substitute of
 God, and placed in that rowne for
 their punishment if he rule not wel,
 which appartayneth not to the sub-
 iecte to iudge of. This (I say) is the
 doctrine of the Catholicke Church,
 and hath bene alwayes. And therefore
 to this pointe meaneth the autour of
 this Treatise, to exhoꝛte Catholicks
 in Englande, and to make humble
 supplication to ther soueraine Ladye
 and Princesse, for some moze sau-
 dable tolleration with them for ther co-
 sciences. For the better obtayninge
 whereof

Vide D.

Tha. 2. 22
q. 90. & 6m.
doct. ibid.Au. in psal.
70. Chri. &
Amb. in ca.
13. ad Rom.

The 1. Part Contayning.

wherof, he meaneth to lay downe certayne reasons, or motives, wherby her Maiestie may be the soner induced, both in respect of God, her selfe, and her whole Realme, to graunte the same.

The contents
of the thirde
parte of this
Treatise pro-
mised.

But notwithstanding, because Princes hartes are peculierly in the handes of God, & the euentes of such matters as this is, depend altogether of his high prouidence, which oftentimes, for a better ende, disposeth otherwise, then our hope or expectation is: therfore, if either by this holy prouidence of God, (for causes best known to him selfe,) or by the subtiltie of the aduersarie, there should not folowe from her Maiestie that effect of merce and clemencie, which we haue great cause to hope there will: yet I saye, in that case, not to leaue Catholikes altogether desolate or comfortles, he promisseth to handle in thother parte, certayne considerations, wherby they maye be releued, a middest their grettest miseries, and
be en-

be encouraged also, to beare patiently,
 and with contentation, or rather
 with ioye and consolation, what soe
 euer pressure shal be layd vpon them,
 for Christ, and this his Catholique
 cause: shewing vnto them, what
 great priuelege and prerogative,
 they haue in the loue of Christ, in
 that they are admitted to suffer with
 him, in this his glorious cause, for
 the which he suffered him selfe, and
 for the mayntenance whereof, he cea-
 seth not to haue euermlasting care, and
 perpetuall cogitation: and conse-
 quentlye, can not but most louinglye
 assist them, with his holy grace, and
 sweete comfort, which indure aduer-
 sitie for the same: as he hath both pro-
 mised & sware to doe, & hath not fay-
 led to performe his promise, with
 ouerplussage, to al those, y^e euer haue
 suffered for that quarell: strengthening
 them, for y^e present short time, & soone
 after, to y^e confusioⁿ of ther enemies, re-
 compensing ther labors, wth euermlasting
 glory, both in this life, and in y^e life to
 come. In

The 1. Part Contayning

In hope of which reward, (from
whiche no aduersitye can barre us
longe) he meaneth to exhort all Ca-
tholiques, quietly and with patience,
to repose them selues, and to beare
out with Christian courage, what
tempestes soeuer shall strome vpon
them: assuring them that this is the
best and onely waye, to please God,
and to saue their owne Soules: to
aduance also, the Catholique sayth,
and to molyfie or confound their ene-
mies and detractours: and finallye to
moue the great goodnes of God, for
the inspiration of her Maiestie when
time shalbee, to deale more fauora-
blye with them, and to haue some
more milde and merciful con-
sideration, of so many thou-
sandes of her true, lo-
uinge, and obedi-
ent subiectes.

FINIS.

